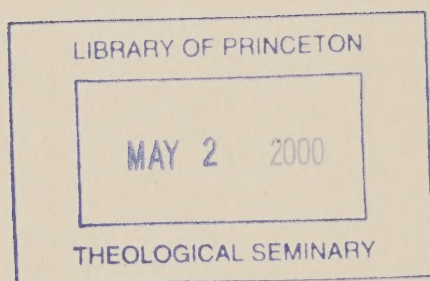


THE LUTHERAN CHURCH  
OF  
FREDERICK • MARYLAND  
===== 1738-1938 =====

ABDEL ROSS WENTZ



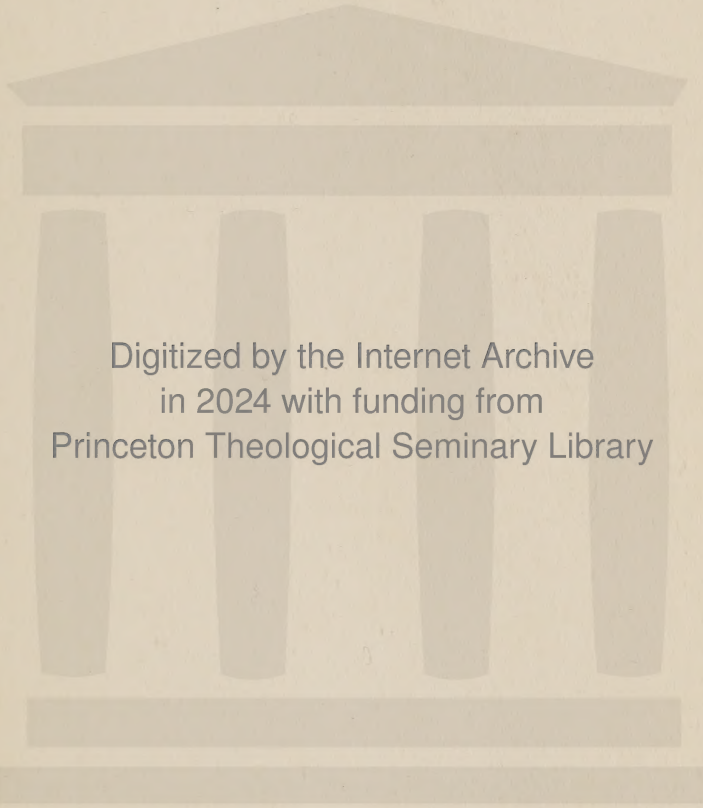
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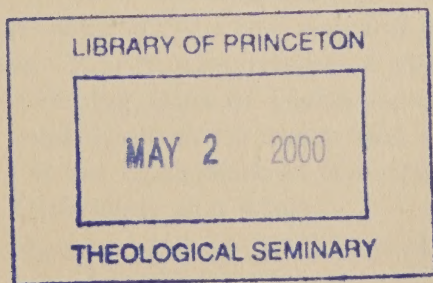




HISTORY  
OF THE  
Evangelical Lutheran Church  
OF  
Frederick, Maryland  
1738 - 1938

BY  
ABDEL ROSS WENTZ, PH.D., D.D.

*Professor of Church History  
Gettysburg Theological Seminary*



PUBLISHED FOR THE CHURCH  
by  
THE EVANGELICAL PRESS  
Harrisburg, Pa.  
1938







## AN APPRECIATION

The Evangelical Lutheran Church of Frederick is deeply indebted to the author of this volume. Doctor Wentz has given generously of his time and talents to this task. His well earned place among the leading Church historians of America gives authority to any opinion he expresses in his field. He is also a writer of deserved popularity, with some fourteen books to his credit.

A happy combination of motives led him to devote time out of his crowded life to this work. He has expressed on numerous occasions high tribute to the part played by our church in the history of American Lutheranism. He has also a very personal interest in our church because he is married to the niece of the late Reverend Professor Luther Kuhlman, D.D., one-time distinguished pastor of our church. Mrs. Wentz as a school girl spent four years in the Frederick parsonage.

Whatever the motives leading Doctor Wentz to become the author of our bicentennial history, the result is most fortunate and gratifying. We realize that this book has required a vast amount of original research, especially in the earlier parts. It has required the study of hundreds of pages of old German script, the deciphering of many difficult German and Latin manuscripts faded almost beyond the possibility of reading but yielding valuable information about the early years of our congregation. And the results of all this study are set down not as a bald recital of dates and events and facts and figures. It is an interpretation, a connected and readable story of the developing spirit of Lutheranism here at Frederick. It is a picture painted against the background of general American history and set in the frame-work of the entire Lutheran Church and American Christianity as a whole.

This volume therefore goes out as the fruit of recognized scholarship and written in absorbingly interesting style. The congregation desires to make this permanent record of appreciation to Doctor Wentz. We take pardonable pride in his work.

AMOS JOHN TRAVER.





## PREFACE

This volume is a part of the bicentennial celebration of the Frederick Lutheran Church. It is sponsored by the congregation itself. The purpose is to make us mindful of our rich heritage from the distant past, to help us understand our relation to the living present, and to show us our responsibility to the promising future.

The aim has been to give an accurate and readable account of the origin and growth of the congregation. It is not written primarily for the expert scholar but for the average member of a large and alert congregation. We have assumed in our readers no technical knowledge of general Church history or theology. In the effort to present the narrative in such a form as to interest the general reader, we have included some details that the average student of Lutheran history might regard as superfluous. The purpose has been to lend life and color to the story, to furnish interpretation and background rather than a mere chronicle of bare facts.

This account rests almost entirely upon unpublished materials. Several times there have been brief essays on the history of this Frederick church. Nearly ninety years ago the Rev. Dr. George Diehl, then pastor of the church, wrote the history of the congregation from its early years to 1837, and this was published as a twenty-three-page article in the *Evangelical Review* of April, 1856. Then fifty-five years ago the Rev. Dr. B. M. Schmucker wrote a longer account covering the same period in the life of the congregation but using additional sources of information. This was published as a twenty-five-page article in the *Lutheran Quarterly* of October, 1883. Again in 1905, at the semi-centennial celebration of the present church building, the Rev. Dr. Luther Kuhlman wrote a new history of the congregation bringing the narrative down to that date, and this was published as a separate pamphlet of nineteen pages. And then in 1920, when the Maryland Synod celebrated its centennial, my history of the Synod included a sketch of the congregation's life down to that year.

But all of these sketches were quite short, none of them dealt with the obscure origins of the congregation, and none of them undertook to interpret the narrative or to relate it to the life of the



Church in general or to the nation. A brief attempt at interpretation was made in an address that the writer delivered in 1933 at the first homecoming service of the congregation. This address was published as a twelve-page pamphlet under the title "The Significance of the Frederick Lutheran Church for the Lutheran Church in America." The present volume is a more thorough attempt in the same direction.

The chief source of information has been the records of the congregation and its activities. It is gratifying to report that none of the many record books of the congregation have been lost. Unfortunately they do not begin until 1746 and so do not cover the beginnings and the earliest years of the congregation. Moreover, after the records did begin, some of the pastors were more faithful than others in recording their acts. But all the records that were made, from 1746 to the present, are still available. They extend over thirty-two books. For the first eighty years they are in German and in many cases quite faded and in difficult handwriting, but the deciphering of them yielded much new information. Other unpublished manuscript materials were found in the Lutheran Historical Society at the Gettysburg Seminary, in the library of the Philadelphia Seminary, in the Pennsylvania Historical Society in Philadelphia, in the Maryland Historical Society in Baltimore, in the Library of Congress in Washington, and in the Frederick County Court records.

Other materials were secured by examining page by page more than one hundred volumes of the *Lutheran Intelligencer*, the *Lutheran Observer*, the *Lutheran World*, and the *Lutheran*. The minutes of the Pennsylvania Ministerium and the Maryland Synod for one hundred and ninety years yielded much information about the Frederick congregation. Numerous other sources of information were called into requisition, some as far distant as Germany. It was not feasible to cite authorities in the text nor to add a separate bibliography. Only in the earliest chapters were the exact sources of information cited, and there it was done because in some cases it seemed desirable to correct mistaken accounts of other years.

To the reader it may seem that the subject has been treated exhaustively. To the writer it seems that it has only been sketched in outline. One might delve beneath the surface at almost any point



and write a volume on any of the chapter titles here presented. A separate book might be written on the history of the Church School, or the church buildings, or some of the auxiliary societies connected with the congregation. If the plan of our book had permitted footnotes, many interesting but isolated events, many extraordinary occurrences, many original and curious incidents might have been introduced to enliven the reading. But these were not regarded as essential to the main story and had to be omitted.

No one can read the life story of this congregation without feeling that the hand of God directs the affairs of the Church and sustains the life of Christian congregations. But while the events and achievements of these two centuries should fill us with gratitude to God for the past so replete with faith and devotion, the accumulation in our day of spiritual influence and resources should fill us with a sense of sacred obligation and point the finger of Christian duty to the coming age.

ABDEL ROSS WENTZ.

Gettysburg Seminary,  
April 9, 1938.





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## CHAPTER I

### SO THIS IS THE FREDERICK LUTHERAN CHURCH

It is two centuries old. It is half as old as the Lutheran Reformation. Its birthday is half-way between Martin Luther and our day.

It is older than the American Republic. Half a century older. It was born when George Washington was only six years old.

It is older than the State of Maryland, older than Frederick County, older than Frederick City. It has witnessed the entire romance of American history from beginning to end. It has not only witnessed that epic, it has shared in it. It has helped to make the whole story of American life. It has made its contribution to the work of those who explored, those who colonized, those who founded the American nation. It has participated in all the changing fortunes of American culture, all the thrilling experiences of general American life.

The Frederick Lutheran Church is the oldest Christian organization in the present bounds of Frederick County. It is the oldest Lutheran congregation now in Maryland. It is older than any Lutheran Synod. Ten years older. It was early recognized as one of the most important Lutheran churches in America. It has helped to make every new stage in the whole long history of Lutheranism in America. For two hundred years it has poured its rich treasures of man-power and woman-power and money-power and Gospel-power into the work of God's Kingdom on earth.

The Frederick church is old, but it is not aged. Its two centuries have seasoned it but they have not made it decrepit. It is mature but it is not antiquated. It continues to pulsate with the vigor of sturdy youth.

When we turn to the life story of this big old dynamo of spiritual experience, it is not with the interest of an antiquarian but with the interest of a historian. Our chief concern centers in the present and our faces turn to the future. The Frederick Lutheran Church has been "two hundred years in preparation for service today."

We begin our story back in the days when all of Western Maryland was a wilderness viewed only by the birds of the mountains



and trod only by the beasts of the forest and the occasional foot of the swarthy-skinned Indian. We trace the progress step by step from the first faint beginnings of Christian life through the several stages of orderly civilization and settled institutions to the present high plane of achievement.

We see the sturdy pioneers move into the Valley of the Monocacy, nearly all of them young men, equipped with little but muscle and courage and wives. We see a thin line of clearings in the fertile forests. We observe the call of the Lutheran missionary, welcomed by the lonely and pious settlers. Once and again we see how sermon and sacrament are ministered to the frontier Lutherans. Without knowing it they are blazing a path in the untracked regions of Church History for a great center of spiritual life.

After a while we discern the faint beginnings of an organized congregation of Lutherans. It is so faint that its exact time and place can be determined only by a historian's microscope. The puny organization suffers much from ministerial pretenders and ecclesiastical tramps. It suffers a lot also from hypocrites in the pews. But somehow the progress of the Christian Church does not depend entirely upon the perfection of its preachers or the holiness of its pews. There's a God in it.

Again and again the infant congregation experiences some providence that gives it a new lease of life. At length it grows beyond the weakness and uncertainty of infancy, and soon it develops into the impressive proportions of stalwart youth and manhood.

The several stages in the development of the congregation are pretty closely identified with the several periods in the history of our country. They are colored also by the several pastorates that line the narrative. Each pastor impresses the stamp of his own personality on the congregation when he serves it. This is particularly true of those who spent long pastorates in the congregation. Accordingly, our narrative advances from one period in our nation's history to another and from one pastor in the congregation to another. And so we proceed down the calendar through two centuries and with full steam ahead into the third century.

Four different names the congregation has borne in these two hundred years. First it was an Indian name. Then it was a German name. For a short time it was a Hebrew name taken from the

Bible. And finally it is an English name. Monocacy, Friederichstadt, Emanuel, and Frederick, each has had its turn. But all these have been names of one and the same organization. By an interesting coincidence nearly half of the ministers who have served the Frederick church in residence there have had Frederick as their given names. The name means peaceful. That applies to the present state of the congregation but it does not cover its history.

Look at the teeming life of this busy congregation today. Its roll numbers in this bicentennial year 1685 members. There is a live and growing Church School with an enrollment of 1212 scholars and 140 teachers. There are two pastors and a lay reader. There is a property valued at \$170,000. There is an annual budget of regular expenses that amounts to nearly \$10,000, and extra expenses during the past year alone amounted to an additional \$12,000.

The congregation has a program of Sunday services and week-day meetings that furnish a wide and varied range of opportunity. There are opportunities for worship and for service, for education and for edification, for training and for action. There are opportunities for young and old, for men and women, for the wise and the simple. There are fields of interest in Bible study and missions, in practical charity and social intercourse, in local enterprise and world-wide undertaking. The program presents a multitude of Christian tasks for willing hands and hearts. The Frederick Lutheran Church is "as a city that is set on a hill." It not only cannot be hid because it is set on a hill of conspicuous influence, but it is as a city teeming with abundant life and varied activity.

The Lutheran church in Frederick gathers additional interest from the city in which it is located. Frederick is a small but a historic and homey city. It is the heart of Maryland. When the artist chose Frederick as the scene of his beautiful film "My Maryland," he chose more wisely than he knew. Both in its historic monuments and in its spirit and culture Frederick gives most concrete expression to the distinctive soul of Maryland. Its schools and college and library reflect its culture and help to make it. Its homes and parks and memorials and charitable institutions impart a charm that is all its own. Its banks and varied industries and rich agricultural surroundings make it a typically busy city in an exceptionally rich valley.



The Lutheran church is not the only historic institution in Frederick. Here, for example, are the home and grave of Francis Scott Key, famous author of our national anthem. Here is the home of Barbara Fritchie, through whom Whittier has immortalized the Maryland town, and to this day the visitor in Frederick is shown the site of her home and relics of her life. Here at an earlier day were gatherings of national figures. For example, in 1755 Colonel George Washington and General Braddock and Governor Sharpe planned the campaign against Fort Duquesne. Here Franklin came to plan with the British against the French and Indians. Here Lafayette was sumptuously entertained and celebrated. Here Thomas Jefferson and Henry Clay visited in stirring days of American history. When Andrew Jackson, the peerless democrat, came out of the west to begin his reign in Washington he stopped in Frederick on the way and frequently thereafter he visited the city. So did President William Henry Harrison. Here congressmen from the new western states frequently spent a night on their way to and from the national capital. Here is the residence of Chief Justice Taney, who administered the oath of office to Lincoln as president, and here Lincoln was a visitor.

These historic personages and events have left their reminders in the Frederick of our day. Within a few minutes' walk from the Lutheran church are beautiful old colonial estates, splendidly preserved and mellowed in their charm and grace. Each one has its own story of culture and achievement in Church and state. Their rich architectural beauty is a delight to the eye. Around their festive boards and before their gleaming firesides were planned many of the events that played an important part in the early developments of our nation. They bear eloquent testimony to Christian character in days gone by and they swell the breast of the upright citizen in our day and almost constrain him to exclaim: "I believe in the holy commonwealth of service, the communion of citizens."

The semi-Southern atmosphere of the city and its churches impart a hospitality to the community and a cordiality to its people that are clearly felt at once by any visitor whether he comes as stranger or as guest. There is an unmistakable atmosphere of quiet

refinement and transparent sincerity that enters very perceptibly into the whole background of the church and its work.

This historic flavor of the city's culture is an asset to the Christian churches. Is there any stronger tie with the past than the Christian Church? The Frederick people are a church-going people. The vast majority of the 16,000 inhabitants are members of one or the other of its eighteen churches. And they attend.

The Lutheran church has a distinctive place in the life of Frederick city. Its history in the past two hundred years has been closely interwoven with the changing moods and onward march of the city. It is easily the largest of the Protestant churches in the city and it even tops the only Catholic church. It is the church of the middle class, the class that constitutes the backbone of society anywhere. The Lutheran church has more than its proportion of the business people in the city. It has less than its proportion of the professional people. It happens, or perhaps it is not an accident, that at this writing all the aldermen on the city council are Lutherans and so are the mayor and the city registrar. The Lutheran church does not meddle as a congregation in the affairs of politics, but its members do carry their part in the public life of the community, and this is but the continuation of a tradition that has prevailed from the time the town was incorporated in 1745.

Our congregation is on the alert. A venerable institution is likely to be so conservative and moss-covered as not to be accessible to new ideas or changing methods. Not so the Frederick Lutheran Church. On the testimony of some of the older citizens of the community, citizens who are not members of the congregation, the Lutherans of Frederick are forward-looking and progressive. They prize no ancient custom merely for its antiquity, and they spurn no new proposal merely for its novelty. They follow the Biblical injunction to prove all things and hold fast that which is good. This testimony to the progressive character of the congregation is confirmed by the present pastor and his immediate predecessors. Its membership is youthful in spirit and always ready to follow new leadership along lines that commend themselves as elements of Christian advance.

The present status of the congregation is to be understood from its history. Its firm loyalty to God's purposes can be understood



only as we observe the abiding devotion of those who through two centuries have stood in the pulpit or sat in the pews. The sturdy fiber of the congregation can be explained only as we examine one by one the strong threads that have been woven into its fabric during these two hundred years. Its large program of activities and its multiform organizations are the result of the special ideals of the men and women who have peopled the parsonage, of the men who have carried the responsibilities of the Council, of the men and women in the pews who have stood ready to undertake the whole program of the whole Church. Its Scriptural and Lutheran character today are clearly the outgrowth of the firm Lutheran convictions of its founders and the clarified faith of its long line of distinguished ministers. All this the story of the church's life must show.

Three things, above all others, have helped to make the Frederick Lutheran church the conspicuous center of Christian influence that it is: first, its long line of able and devoted pastors; second, its unusual array of lay leadership; and third, its size, being the fifth among the 139 congregations in the Maryland Synod. Its pastors and chief laymen will pass before us in review as we follow the narrative in these pages. As to its extraordinary size we pause to say here that one reason it is so large is because it is the only Lutheran church in Frederick. At the time when cities the size of Frederick were multiplying the number of their Lutheran congregations, this congregation was so cherished for its age and the people in the pews were so intensely loyal to their pastor that they were utterly unwilling to "swarm" and form a new congregation. There were issues aplenty that in other congregations would have led to divisions and schisms and new churches, but in Frederick there has always been a deep loyalty to the old church home, and the only attempt ever made at forming a second Lutheran church was made under circumstances that foredoomed it to failure. There is therefore only one Lutheran church in Frederick. As the old congregation celebrates its two-hundredth birthday, the custom of multiplying congregations by "swarming" has passed from the American scene and the time for building larger and larger centers of Christian unity is upon us.

The story is told on these pages in order to lift us to the height where we can see the hand of God in today's opportunities, where we can accept the responsibilities of the present and then gird our loins and bare our arms to the greater tasks in the years and generations that lie before.

For this teeming center of Christian life is a monument to the faithfulness of thousands, both clerical and lay, who lived and loved and labored here during the past two hundred years. It is a stately record of the formal and commonplace devotion of eight generations of rank-and-file Christians. It is an eloquent testimony to the Christian toil and patience of hundreds of unusual Lutheran laymen and women. It is a stimulating and galvanic memorial to the faithful stewardship of a dozen and a half Lutheran preachers and pastors. Above all, it is a living witness to the goodness of God through two full centuries.

## CHAPTER II

### THE PIONEERS SETTLE THE WILDERNESS, 1732-1738

When Frederick began its life as a town, the western frontier was not far away. European civilization was still in the slow process of creeping up from the Atlantic shore to the Alleghany Mountains. The town was laid out three years before the county was formed. It was just before the middle of the eighteenth century. The dates are 1745 for the town and 1748 for the county.

The people who resided in the town and county of Frederick had come, nearly all of them, from Pennsylvania. They were pioneers. And for more than a generation the pioneer conditions of the western frontier colored the life of the Lutheran Church in Frederick. We must therefore go back and learn where they came from and why they came to Frederick County. The circumstances of their coming and the conditions in which they lived after they arrived will help us to understand the sturdy structure that underlies the whole story of the congregation's life through these two hundred years.

The earliest settlers of western Maryland were Germans. Before they arrived, the old colony of Maryland had not grown very rapidly. For a whole century the colony which Lord Baltimore had begun so auspiciously in 1634 consisted chiefly of a narrow strip along the Chesapeake Bay. Its colonists raised tobacco, and they clung to tidewater for convenience in shipping the crop. For a long time the colony was practically at a standstill. Then in the second quarter of the eighteenth century came a new period in the history of the colony.

The advent of the Germans to the western part of colonial Maryland was due to the fact that Maryland lay between Pennsylvania and Virginia. The Germans of Pennsylvania were on their way towards Virginia but stopped and settled in Maryland.

Most of these newcomers to Maryland were recent immigrants from Europe. They had arrived at the port of Philadelphia and after a few years in southern or eastern Pennsylvania had joined the westward trek of American civilization and in this way reached the attractive valley of the Monocacy. These Lutherans had left



their homes in southwestern Germany for two main reasons. First, because life in that part of their country was rendered almost unendurable by long continued wars, by repeated religious persecution, and by the relentless oppression of petty political tyrants. Second, because they were driven by an inborn desire for adventure and attracted almost irresistibly by favorable reports from earlier settlers beyond the Atlantic and the reputed justice of the Quaker proprietors of Pennsylvania.

Not many of these Germans came to Frederick County directly from the port of landing as untried European immigrants. They are not in the official lists of immigrants which began to be kept in 1727. This means that most of them had reached America before 1727 and so they had some taste of American life before they pushed out to this western frontier in the fourth decade of that century. Their first American homes had been in Lancaster County and the adjacent counties of Pennsylvania. Not a few of their names are found in Colebrook Valley and Faulkner's Swamp in Montgomery County during the ten years preceding the first settlement in Western Maryland.

When in 1732 and the following year the Lutherans of Pennsylvania began to move southwestward into the valley of the Monocacy, Lancaster County was already well settled. Hundreds of Swiss Mennonites had settled in the western part of the county in 1710 and for several decades thereafter their brethren in the faith, both in Switzerland and along the Rhine, made Lancaster County their objective when they decided to forsake their European homes. Then people of other religious persuasions who were persecuted on account of their faith, Lutherans and Reformed, joined the stream to Lancaster County. Its picturesque seclusion made it appeal also to that class of religionists who were given to extreme pietism and a semi-wierd mysticism. The reputation of its fertile soil made it specially attractive to people who were obliged to devote themselves to agriculture.

All of these factors helped to swell the procession of Germans from the port of Philadelphia to the fertile soil of Lancaster County. And so, in course of a short time, that county came to be known as the chief gathering-place of the Germans in the province. The result was that most of the newcomers in those early decades

began their experience in America by moving westward along the channel of travel already marked out as far as the Susquehanna River.

At the Susquehanna the westward expansion of these immigrant Lutherans paused for a few years. This was due to several factors. For one thing, people would naturally hesitate to venture into the territory of the Indians and place the broad River between themselves and the great body of their countrymen. Then, too, the proprietary government of Pennsylvania delayed issuing licenses to land west of the Susquehanna because it wanted first to secure the territory by purchase from the Indians. Moreover, there was sharp contention between Pennsylvania and Maryland as to the boundary between the two provinces and this territory immediately west of Lancaster County was involved in the dispute.

But in 1730 some of the more venturesome among these German settlers in Lancaster County crossed the Susquehanna and settled within the bounds of what is now York County. Here they soon became embroiled as innocent victims in the border warfare between the two colonial governments. Some of them, as we shall see, afterwards were quite prominent in the founding of the Lutheran Church on the Monocacy. The difficulties that these German settlers in York County experienced with the Maryland authorities called forth several vigorous protests from them, but they continued to suffer for their allegiance to Pennsylvania as long as they lived in what is now York County.

These difficulties apparently did not create in the German pioneers a permanent prejudice against the neighboring province because some of them afterwards became very loyal subjects of the colony of Maryland. Nor did the disturbances just west of the Susquehanna prevent other Germans in Lancaster County from moving across the River. As early as 1733 we have the organization of a Lutheran congregation west of the Susquehanna. This is now Christ Lutheran Church in York and was organized as the Lutheran Church on the Codorus by the same missionary who, five years later, witnessed the organization of the Lutheran congregation long known as the congregation of Monocacy.

After the stream of westward migration crossed the Susquehanna it moved ahead quite rapidly. But now instead of proceeding in a

straight westward direction it bent sharply to the southwest. This is highly significant for our story because it brought the march of these Lutheran pioneers to the rich soil of western Maryland and started the process which peopled a commonwealth. We pause therefore to examine the reason for this new direction in the string of Lutheran congregations.

Long before the white man began to make permanent settlements in western Maryland its valleys were trodden by the pilgrim, the explorer and the trader. These forerunners of civilization made no effort to make straight the paths in the wilderness but simply followed the trails that the Indians had used in their hunting expeditions or their wartime wanderings.

One of these trails was well marked. It started at a point on the Susquehanna River near the place where Wrightsville now stands and extended westward along the Kreutz Creek and across the Codorus Creek to a point one and one-fourth miles beyond the present city of York and from there southwestward along the entire course of the lime-stone valley that includes Spring Grove, Hanover, Littlestown, Taneytown and Frederick. This great natural avenue formed by the valley between the Blue Ridge and the Alleghany Mountains was the highway that from time immemorial had been used by the Indians in their wanderings from north and east to south and west or vice versa. It included the series of fertile valleys now known as Cumberland, Shenandoah and Virginia.

Before the close of the seventeenth century German pilgrims and explorers had begun to pass up and down over this great natural highway with its fertile soil and its well watered bottoms and when the Lutherans, Reformed, and Moravians of Lancaster and adjacent counties took the next step forward in what Theodore Roosevelt called "the winning of the west," they proceeded along this same highway. That determined the main direction of German migration during the next half century. This trail or path was soon constructed into a public road, beginning in Pennsylvania as early as 1739 and in Maryland not long afterwards. The route of travel thus laid out was known as the Monocacy Road and was to figure prominently in the history of our country.

A few individual German settlers from Pennsylvania may have taken up their abode on Maryland soil in the Monocacy Valley



before the close of the 1720's. But it is certain that shortly after the beginning of the next decade, after the explorer's trail or horse-path had begun to broaden into a road, scores of Germans from Pennsylvania were trekking along this route of travel to the rich lands of western Maryland and northern Virginia. The settlement on the Monocacy must be dated from the arrival of these German pioneers in the early 1730's. Most of these first settlers were Lutherans, but some years were to pass before the beginning of a new Lutheran congregation there.

These Lutheran pioneers, then, left their temporary homes in eastern Pennsylvania and moved to "the west" because they wanted more room and broader acres. It was not because of political oppression or unsatisfactory religious conditions such as had moved them originally to leave the Palatinate and other countries in south-western Germany. It was not because of dire economic necessity, such as had impelled the Germans of New York to leave the Mohawk Valley and settle in the Lebanon Valley of Pennsylvania. It was not race prejudice such as helped to determine the movements of the early Scotch-Irish in America. It was not the love of adventure such as operated in the settlement of Ohio. Nor was it the desire for great financial gain through speculation in lands such as produced many another pioneer settlement in the new world.

It was simply the next and most natural step in the expansion of population in search of the most comfortable means of subsistence and the most convenient soil upon which to invest their meager savings and fix their humble dwellings. The continuous stream of German farmers into the territory just east of the Susquehanna had occupied the best and most promising farming districts there and by the end of the third decade of the century, according to letters still in existence, many of those who had settled there found themselves crowded and so proceeded to sell their lands and improvements to their neighbors or to newcomers and moved on to where lands were more plentiful and convenient.

Down the lime-stone valleys to the southwest the soil promised well. The general contour of the land down along the Monocacy Road to the Potomac and on up the Shenandoah Valley was precisely like that of the Palatinate from which they had come. The heavy forests told these farmers that the soil beneath would be well

worth clearing and cultivating. The softly undulating hills and the many springs and streams reminded them of the natural charm of the land of their fathers and satisfied precisely their instinct for good soil. Fathers saw better prospects there for securing good land for their growing sons. They had now spent several years in the New World and had become accustomed to the life of pioneers. The period of stress in their history was passed and they were now in a better position to endure the struggle with the untamed forests than they would have been immediately after their arrival in the country.

In addition to all these considerations the agents of the colonial governments in Virginia and Maryland helped to stimulate the migration. They held out special inducements to the Germans of Pennsylvania to settle in the valley to the southwest. In fact, it was their special offers that furnished the immediate occasion for this Lutheran expansion into Maryland.

It started with Governor Gooch of Virginia. He was in need of settlers for the western parts of his wide-stretching colony. He had had a taste of German thrift in those parts. Nearly twenty years earlier twelve German families, consisting of fifty people, had settled on the Rappahannock River. They were fleeing from uncomfortable circumstances in North Carolina. That was in 1714. Five years later twenty additional German families, with eighty members, came directly from Germany and joined the community. The settlement was called Germanna, and it lay in the present county of Spottsylvania. The settlers operated the iron-works which the governor erected. Their industry was much appreciated by the governor but they did not prosper there. They built no church and had no means of holding services of worship. They did not remain long at Germanna but soon scattered to other parts of the colony, giving good account of themselves wherever they went. In 1725 some of them moved up the River to the eastern base of the Blue Ridge in what is now Madison County, Virginia. There they organized a Lutheran congregation and built a church (now called Hebron) although they did not secure a pastor until 1733.

In the meantime another settlement of Lutherans was made some distance up the Shenandoah Valley. In 1726 or 1727, Adam Miller, a Lutheran from Lancaster County, Pennsylvania, located on

the Shenandoah River near Massanutting. During the next four years he induced ten of his Pennsylvania friends and neighbors to take their families and follow the trail across the Susquehanna and the Potomac and up the Shenandoah Valley, and to locate near him.

Still another Lutheran settlement in Virginia was on the banks of the Opequon Creek, east, south and southwest of the site of Winchester. Germans from Pennsylvania were attracted to this region by the solicitations of two Dutchmen, the sons of John Van Meter, and a German, Jost Hite. Van Meter was a trader from the banks of the Hudson. He had explored the South Branch of the Potomac and the lower waters of the Shenandoah, and he persuaded his sons, John and Isaac, to secure grants of 40,000 acres in the forks of the Shenandoah. This was in 1730. These grants were issued on the condition that within two years a family would be settled on each thousand acres. The Van Meters turned to Pennsylvania for their prospective settlers. They negotiated with Jost Hite (or Heyd or Hyd).

Hite was looking for a new location for his growing family. He lived in Colebrook Valley in eastern Pennsylvania and in 1728 he joined with seventy-five other Germans of that Valley in petitioning the proprietary government for protection against Indian attacks. When the petition brought no action from the Quaker rulers of Pennsylvania, in 1731 Hite accepted the offer of the Van Meters and bought a large section of their holdings in the Shenandoah Valley. The next year he removed with his three sons-in-law and twelve other families and travelling down the Monocacy Road settled in Virginia. In 1734 Hite joined with a Pennsylvania Scotchman, Robert Mackay, in taking out a patent for 100,000 acres between the Opequon and the Massanutting settlement. Then with the Van Meters and Mackay, Hite traversed the German counties of Pennsylvania and the German settlements of New Jersey in order to induce colonists to settle on their Virginia tracts and thus enable them to secure permanent patents for these tracts.

Those who consented to move to the new lands were directed to Virginia by way of the well-known Monocacy Road. In the valley of the Opequon the required forty families were brought in before the end of 1733. Thereafter special efforts were made to send the new settlers to the tracts farther south. In this way a veritable



stream of immigration began to flow from Pennsylvania to Virginia. And the immigrants were almost entirely German, two-thirds of them Lutheran in their antecedents.

We shall now see how this stream was diverted to our Monocacy Valley in Maryland, or rather, how as it passed through that Valley it deposited some of its rich materials of human energy and enterprise and faith.

Between Pennsylvania and Virginia lay the colony of Maryland, and the shortest route from eastern Pennsylvania to the Valley of Virginia in the 1730's was by way of the Monocacy Road. The Governor of Maryland, Lord Baltimore, was aware of this steady tramp of sturdy colonists across the western part of his own colony on their way from his neighbor on the north to his neighbor on the south. He knew of their fine qualities as cultivators of the soil. He was also painfully aware of the great need of settlers in the western part of his own domain. It was simply impossible to induce those who arrived at Baltimore and Annapolis or those who had settled on the Chesapeake Bay and the lower Potomac to venture so far from the tidewater region as the Monocacy Valley seemed to be. Why not try to induce these Lutherans and Reformed and Moravians from Pennsylvania to stop and settle there? The Roman Catholic coloration of the colony of Maryland had long since disappeared. And this part of Maryland seemed nearer to eastern Pennsylvania than to Baltimore and Annapolis. It was decided that the effort should be made.

Early in 1732 Lord Baltimore issued a proclamation which deserves to be read in this connection because it was the instrument that brought about the original settlement on the Monocacy and so helped to furnish the frame-work for the first Lutheran congregation two hundred years ago. The document is dated March 2, 1732, and reads as follows:

"By the Right Honourable Charles Absolute Lord and Proprietary of the Provinces of Maryland and Avalon Lord Baron of Baltimore, &c.

"Wee being Desireous to Increase the Number of Honest people within our Province of Maryland and willing to give Suitable Encouragement to such to come and Reside therein Do offer the following Terms:

"1st That any person haveing a ffamily who shall within three years come and Actually Settle with his or her Family on any of the back Lands on the Northern or Western Boundaries of our said province not already taken up between the Rivers Potomack and Susquehana (where wee are Informed there are Several large Bodies of Fertile Lands fit for Tillage, Which may be Seen Without any Expence) Two hundred Acres of the said Lands in ffee Simple Without paying any part of the fforty Shillings Sterling for every hundred Acres payable to Us by the Conditions of Plantations, And without paying any Quit Rents in three Years after the first Settlement, and then paying four Shillings Sterling for Every hundred of Acres to us or our Heirs for every Year after the expiration of the said three Years.

"2d To Allow to Each Single person Male or Female above the Age of Thirty & not under Fifteen One hundred Acres of the said Lands upon the same Terms as mentioned in the preceding Article.

"3d That We will Concour in any reasonable Method that shall be proposed for the Ease of such New Comers in the payment of their Taxes for some Years And We doe Assure all such that they shall be as well Secured in their Liberty & property in Maryland as any of his Majesty's Subjects in any part of the British Plantations in America without Exception And to the End all persons Desireous to come into and Reside in Maryland may be Assured that these Terms will be Justly & Punctually performed on our part Wee have hereunto sett our hand and Seal at Arms, at Annapolis this Second day of March Annoq Domini 1732."

This was a very liberal offer. The reader should not fail to note that in the third paragraph of this proclamation a special inducement is held out to those who felt themselves deceived by their colonial government, as was the case with many in Pennsylvania and New Jersey and with a few in Virginia. Lord Baltimore's offer meant that any family that desired to settle on Maryland soil might have two hundred acres of their own choice without rent for three years and after that a rent of one cent an acre each year.

Measures were taken to make these terms known particularly among the German residents of Pennsylvania and among those who were on their way along the Monocacy Road towards Virginia. The offer met with immediate response on the part of the German

trekkers. The many streams and springs and woodlands appealed to their keen sense for fertile soil. The terms of the governor and his assurances of faithful dealing seemed all they could hope for anywhere. Some of them dug their spades into the earth then and there, during that summer of 1732. They set up their hearthstones and forgot all about their intentions to go farther. The number of those who settled there in 1732 must have been quite small, about half a dozen families, but their number was multiplied the following summer, and in a very few years a community of German plantations had sprung up about the spot where the old Indian trail from time immemorial had crossed the Monocacy River, ten miles north of the present city of Frederick. This was the beginning of the Monocacy settlement. It constituted the matrix in which the first Lutheran congregation in the state of Maryland was organized.

Who these German settlers were and something about their individual antecedents we shall learn as we proceed now to inquire about the manner of their life in the new settlement and how they began a Lutheran congregation.



### CHAPTER III

#### THE MISSIONARY CALLS, 1734-1738

These hardy pioneers who came from Pennsylvania and settled in the Valley of the Monocacy in the 1730's were Lutherans and Reformed. It is probably a safe estimate that two-thirds of them were Lutheran and one-third Reformed. Members of these two communions dwelt alongside of one another harmoniously on the American frontier as they had done in their native Germany.

They were, for the most part, pious people. They had brought with them from Germany to Pennsylvania and from Pennsylvania to Maryland their Bibles, their hymn-books, and generally a few devotional works. Among these books of devotion were, as a rule, John Arndt's "True Christianity" and Luther's Catechism, or in the case of the Reformed, the Heidelberg Catechism. With these stately volumes, usually well-thumbed, they tried to keep the spiritual fires burning in their family circles.

As soon as a community of settlers had formed they began to take measures to satisfy their hunger for common worship and to secure the services of one who could minister to them the means of grace.

Now Maryland was a colony of the British crown and so had a Church that was established by law and was supported from the public treasury. This was the Church of England. Maryland was originally founded by Roman Catholics, but for reasons of prudence the original Lord Baltimore admitted all Christians to his province and for more than half a century after 1634 each denomination supported its ministers and churches by voluntary contributions and conducted its affairs as it saw fit. But in 1692 the assembly enacted a law making the Anglican (or Protestant Episcopal) Church the established church of the colony and imposing an annual tax of forty pounds of tobacco on each taxable person for the purpose of building Episcopal churches and maintaining Episcopal clergy. The Anglicans were only a minority of the Christians in Maryland and the law supporting them was very unpopular among the members of other bodies such as Roman Catholics, Quakers, Baptists and Congregationalists.

This law was on the books when the Lutherans and Reformed settled at Monocacy. But the provincial government was so anxious to secure these new settlers for the unoccupied regions in the western part of the province that for many years they made no effort to enforce the obnoxious law supporting the Church of England. Our new-comers in the bounds of the future Frederick County were free to cultivate their own religious faith just as they had been in Pennsylvania. In this respect they were in a more favorable position than their countrymen who continued the journey all the way to Virginia, because in the colony of Virginia the laws in support of the Church of England were enforced, and when the Lutherans at Woodstock called Peter Muhlenberg to be their pastor he first went to England to secure Episcopal ordination before taking up his work among the Lutherans in Virginia. In Maryland the Lutherans never were subjected to this requirement.

The Lutherans in the Monocacy settlement were at liberty, so far as the colonial authorities were concerned, to organize a Lutheran congregation at once and call a Lutheran minister. But in 1732 and the years immediately following, there were insurmountable difficulties in the way of such a procedure and nearly twenty years were to elapse before the community could have a Lutheran minister in residence among them.

For one thing, there were very few Lutheran ministers in the country at that time. There were two in New York among the Dutch on the Hudson. There was one aged German pastor in New Jersey. Three Swedish pastors were laboring among the descendants of those Lutherans from Sweden who had settled on the Delaware nearly a century before. Two German Lutheran ministers were to arrive in Georgia in 1734 with the colony of Salzburgers. But in all Pennsylvania, with its 15,000 German Lutherans or more, there were only two German ministers. One of these was John Christian Schulz, who arrived in the fall of 1732 and left in the spring of 1733. The other was a young missionary, John Caspar Stoeber. And there were less than a dozen organized congregations among the Lutherans of Pennsylvania. There were more than a score of Lutheran settlements much larger than the Monocacy settlement that might have claimed the time of a minister if one had been available, and Lutherans from Germany were now pour-

ing into the port of Philadelphia at such a rate as would have required the services of several new ministers each year to care for them. But no ministers came.

Under these circumstances the prospect of securing pastoral services, preaching and the administration of the sacraments, must have seemed very dark indeed to those Lutherans who had settled on the Monocacy in 1732 and 1733. There was no general organization to which they could appeal. The first synod was fifteen years in the future and the first theological seminary nearly a century away. The Lutheran leaders in Germany did not yet realize the great need for the spiritual care of Lutheran souls in the American wilderness, and nearly a decade was to elapse before they would be aroused and send Muhlenberg to organize the Lutherans in the New World and plan for a steady stream of ministers for the desolate Lutheran congregations.

In the meantime our pioneers on the Monocacy cultivated their faith by reading their big Bibles, poring over the catechism in the family circle, and gathering together on Sundays in the house of one of the neighbors to sing the old German hymns and to join their voices in "Our Father." They also kept in touch with their former neighbors in Pennsylvania and in Virginia and we may assume that they often asked those friends to suggest to some Lutheran minister that as opportunity might afford he should visit them and minister to them if only for a few days. For there were infants to be baptized, there were young couples who wanted to be married, there was a longing for the preached Word, and there was a hunger for the sacrament of the holy communion.

This beckoning for temporary spiritual ministry did not long go unheeded. The young missionary in Pennsylvania as early as 1734 found occasion to set out for Monocacy. Stoever's visit that summer was the first event in a series of events that resulted in the organization of a Lutheran congregation four years later. We must therefore learn something about this young minister and see under what circumstances he came to visit his fellow Lutherans on the Monocacy in the summer of 1734.

John Caspar Stoever had been ordained to the ministry only a little more than a year before he visited the Monocacy settlers to preach and perform the sacraments for them. He had come to



America in 1728. Born into a Lutheran family in the Palatinate in 1707 and related to several distinguished Lutheran ministers, he was taught theology and educated for the ministry but left for America at the age of twenty before he could be ordained. He arrived at Philadelphia on September 11th, 1728. At that time there was not one Lutheran preacher among the Germans in Pennsylvania and Stoever, seeing their great spiritual destitution, proceeded to preach and administer the sacraments to them even without ordination. He did not allow his youth to deter him. His energy and his education commended him wherever he went. Wherever a few Germans had settled he went and held services for them. Everywhere he was received with joy, for the people longed for sermon and sacrament. At first Stoever made his home at The Trappe, in Montgomery County, just west of Philadelphia, where there was a Lutheran congregation. After a short time he moved farther west, to New Holland in Lancaster County. From this as a point of departure he travelled about over the province, preaching, baptizing and even marrying.

The young missionary had no definite call and he was not ordained. There was no one at hand who was capable of examining or ordaining him. He saw the great need among this neglected generation of his countrymen. He remembered that even in the old Lutheran congregations of Europe it was permissible in case of necessity for laymen to administer the sacrament of baptism. The rudeness and unorganized condition of pioneer life in the American wilderness and the abject spiritual destitution of the people must have seemed to him to constitute a continued emergency. Under these circumstances he decided to meet the desires of the people and to make use of his special training, and he proceeded to officiate as a minister. He exacted no fees anywhere but everywhere made himself worthy of his hire.

For four years young Stoever continued his wanderings as an unordained missionary among the Lutherans between the Delaware and the Susquehanna, with an occasional trip across the Delaware to the Lutherans in Jersey. Then in the spring of 1733 he was ordained and married and at the same time he widened the scope of his activity. A regularly ordained minister, John Christian Schulz, had arrived at Philadelphia the preceding fall. He had

more authority than Stoever and more organizing skill. He succeeded in uniting three of the congregations of eastern Pennsylvania (Philadelphia, New Hanover, and The Trappe) into a single charge and then he persuaded them to send him on a collecting tour to Germany to secure more ministers and teachers and to solicit funds for church buildings and school houses.

Before leaving for Europe Schulz called on Stoever in Lancaster County and requested him to take charge of the three united congregations of his parish. For that purpose and for a money consideration of one pound and three shillings (about six dollars) Pastor Schulz agreed to ordain our missionary. This was done on April 8th, 1733, at The Trappe in the barn in which church services were being held at that time. Immediately after the ordination ceremony and at the same place Schulz married the young pastor to Maria Catarina Merckel who had preceded him from the Palatinate to Pennsylvania. Pastor Schulz's motives seem to have been rather mercenary. He never seemed to win the respect of the Lutherans in Pennsylvania, and he never returned from his collecting trip to Germany. But at least he left behind him in Pennsylvania an ordained Lutheran minister who had already proved himself an indefatigable missionary and who was to continue his ministrations for a total of fifty-one years.

The ordination of Stoever seemed to give the young man a sense of increased responsibility. In addition to his work among the organized and established congregations in eastern Pennsylvania he made longer journeys than before to the more distant German settlements. And he had the whole vast field to himself. In a letter of the Lutheran laymen in Philadelphia to the German Lutheran preachers in London (1739) we read: "There is not one high German Lutheran minister at this time in the whole country except Caspar Stüber who is sixty English miles away from Philadelphia." He must have been exceedingly busy. It is easy to trace his almost ceaseless travels by the records of his ministry as written in his personal diary and in the church books which he opened at many places. From his home in New Holland he made regular journeys in various directions. Already in the fall of the year that saw his ordination he crossed the Susquehanna and organized the Lutheran

congregation on the Codorus where the town of York afterwards arose.

But what brought Stoever to the Lutherans on the Monocacy? The answer is that he was on his way to Virginia. He was going to see his father. The elder Stoever was also a minister, and he bore the same name as his son. Both of them had come to America on the same boat. When they signed the oath of allegiance to the British government upon their arrival at Philadelphia the father styled himself "Student of Theology" while the son wrote after his name "Missionary." John Caspar Stoever, Sr., was twenty-two years older than his namesake son. In Germany he had been a teacher and an organist and had begun to study theology. When his wife died he decided to try his fortune in the New World and with his son and a pack of books sailed down the Rhine and embarked at Rotterdam for Philadelphia.

While the son remained in Pennsylvania and preached, the father went to North Carolina. There he remarried and started another family. But his American mother-in-law made his home life so unpleasant that he left his little family for awhile and moved to Virginia. Up in Madison County (then Spottsylvania) on the banks of the Robinson River and White Oak Run near the eastern base of the Blue Ridge he found the shepherdless flock of Germans that was slowly growing by accessions from Pennsylvania. There the elder Stoever began to teach and preach. That was in 1732.

When the son in Pennsylvania learned that a regularly ordained minister had come from Germany he sent the glad news to his father in Virginia and the congregation there sent their "candidate" to The Trappe in April, 1733, paying his travel expenses and the ordination fee, and so father and son were ordained together. The elder Stoever returned at once to his flock in Virginia. He now sent to North Carolina for his wife and children and mother-in-law, and brought them to the parsonage in Virginia. We may imagine that many a message between father and son was sent up and down the route that led through the Monocacy settlement as letters and personal friends passed to and fro among the members of these two Stoever families.

Messages were not enough. In 1734 it became necessary for the younger Stoever to visit his father in person. The father was about



to make a trip to the fatherland. He would go by way of London and Holland in company with two laymen from the Lutheran congregation in Madison County, and their mission would be to secure money and books and if possible an additional pastor. This long journey began in late September, 1734, and that was the chief reason why the son in Pennsylvania decided to visit his father in June of that year. It turned out to be the last visit between the two, because on the return journey from Europe the elder Stoever died and was buried at sea. The young missionary's last visit to his father took him, as if by chance, to the Lutherans on the Monocacy.

There must have been other reasons, too, why John Caspar Stoever visited the Monocacy at that time. The German immigrants in travelling westward from Philadelphia would pass by Stoever's home in New Holland. He must have learned to know many of them and he must have followed all of them with his prayers and solicitous care. As we have seen, when they pressed across the Susquehanna and settled on the Kreutz and Codorus Creeks he followed them and organized a Lutheran church there in 1733. He saw that some of them were moving on westward to Conewago (near the present site of Hanover) and soon he added that community to his list of regular visits. He knew of the Lutheran group in Virginia, even before his father went there. Stoever must have known also that in 1732 and 1733 and again in 1734 quite a number of his fellow Lutherans had taken up their abode on the promising lands in western Maryland. For, before they left the counties in eastern Pennsylvania, he had visited many of them in their first American homes and had ministered to them. They in turn naturally looked to Pennsylvania for the supply of their spiritual needs and they probably took every opportunity to remind the energetic young missionary that he ought to extend his journeys beyond the Codorus and the Conewago to the Monocacy. This call also, as well as the desire to confer with his father, operated to bring the Monocacy Lutherans their first visit from a Lutheran minister.

Early in June, 1734, Rev. John Caspar Stoever, Jr., administered the sacrament of the Lord's Supper to the congregation in Philadelphia, about fifty persons, married a couple at New Goschenhoppen, and then at once started on a long journey to the west and south. From his home at New Holland (then called Earltown) he

went directly west to Wright's Ferry on the Susquehanna. After crossing the broad River he rode on along the road leading through the plantations of the German settlers in the Kreutz Creek and the Codorus Creek Valleys. Towards evening he rode up to the hospitable homestead of one of his parishioners in the "Church on the Codorus" and there spent the night. Word was sent out to the neighboring farms and after the evening meal a number of the neighbors gathered at the home of the pastor's host for a period of worship and a sermon.

The next day the missionary continued the journey towards the southwest and during the afternoon arrived among the Lutherans in the Conewago settlement. There another service was held during the evening, and early on the third day the itinerant Lutheran pastor was on the last lap of his first visit to the Monocacy.

From the Conewago he had about thirty-six miles to the crossing of the Monocacy. As the weather was good he was able to cover this distance easily in a day and long before the farmers in the Monocacy settlement had returned from their fields for the rest of the night, the Lutheran minister was there making inquiry about things in general and certain persons in particular.

If Stoever started from his home in Lancaster County on June 10th, he reached the Monocacy on June 12th. That was Wednesday. We can imagine with what joy the little community of Lutherans learned that Pastor Stoever was in their midst and the speed with which the good news flew from plantation to plantation. We may assume also that Reformed as well as Lutherans were welcomed to the service which the minister held that evening in the home of one of these pioneers. We have no means of knowing the nature of the services or how many were there. In his services of worship Stoever was usually as formal as circumstances would permit, but the circumstances that evening could not have permitted much formality. Probably not more than a dozen people were present, and in addition to the sermon which abounded in exhortation to faithfulness and admonition against false teaching and warning against false teachers, there was probably no service beyond hymns, Scripture reading, and prayer. There was no sacrament at this time, but Pastor Stoever promised to visit the community again on Sunday, June 23rd.

After the service some time was spent in leisurely conversation. There was many an anxious inquiry about former neighbors in Pennsylvania and many a question about the deeper things of the soul. These humble tillers of the soil were very happy over the visit of Pastor Stoever, for not only were they edified by his ministration but now also there was hope that they would have the Word and sacraments at regular intervals even if the intervals were long.

The next day Stoever continued the journey down the trail to the Potomac and late Friday night he arrived at the Lutheran settlement in Madison County, Virginia. It was a happy reunion of father and son for it was their second visit with each other in six years, and as it happened it was their last visit for all time. Young Stoever was duly pleased to meet his stepmother and the newer members of his father's family. The new parsonage was not yet completed on the glebe which the congregation had acquired several months earlier, but they easily made room for the Pennsylvania minister in the temporary accommodations with one of the Lutheran parishioners.

Young Stoever spent almost a week among his relatives in Virginia. On Sunday, June 16th, he relieved his father by preaching in the temporary chapel that served them as a church. The little building was crowded, for there were three hundred souls within a radius of eight miles that belonged to the congregation. We may infer that the congregation was much pleased with the preaching of their pastor's son, because their invitations to him to return were so cordial that during each of the next four years he travelled all the way from Pennsylvania to visit this community. The four days following were spent in visiting among the members of the congregation, talking over the prospective trip to the fatherland, and planning for the development of the Lutheran congregations in Pennsylvania and the care of the flock in Virginia during their pastor's absence.

Early on Friday morning, June 21st, the young pastor bade his father good-bye, mounted his horse, and turned northward. On Sunday, the 23rd, we find him again among the Lutherans in the Valley of the Monocacy. This time, we may suppose, the services were better attended than they had been eleven days earlier. For it was Sunday; the minister's visit was expected, and word had



gone out through the whole Valley announcing the services for that day. If any of these newlanders had proceeded so far with his improvements on his plantation as to have completed his Swiss barn, the services that Sunday were held in a barn rather than in any of the huts that as yet served them for homes.

In accordance with his custom on such occasions Pastor Stoever, after he had concluded the preaching service, invited the Lutherans in the assembled group to remain for confession and the administration of the Lord's Supper. In spite of the very primitive surroundings it was a most solemn occasion and these horny-handed pioneers of the western wilderness rejoiced at this privilege, now so rare, to partake of the sacrament.

At the close of this service, the first Lutheran sacramental service in all western Maryland, a baby was baptized. It was the first Lutheran baptism there. The child was Anna Margaretha Matthias. When Stoever had visited the neighborhood on June 12th she was only a day old and her parents decided to wait with her baptism until the minister should return from Virginia. She was the daughter of John Jacob Matthias and his wife Maria Margaretha. She was the first of a family of six children, five girls and one boy. Her parents had come from the Palatinate in Germany the summer before, arriving at the port of Philadelphia on August 17th, 1733.

The name was spelled in many different ways, at least ten. When John Jacob arrived at Philadelphia, Captain Hugh Percy of the Ship Samuel on which he had come from Rotterdam reported him as Jacob Matthews. When the immigrant was required to sign an oath of allegiance to the British king he wrote his name Hanns Jacob Mathisis. When he signed the oath abjuring Roman Catholicism he wrote it Hanns Jacob Mathes. Pastor Stoever recorded the baptism in his personal record under the name Johannes Jacob Mattheis. The schoolteacher who eight years later wrote the name on the first page of the church record made it Jacob Mateas. The will in 1769 made it Jacob Matthews. Jacob Matthias may have come directly to the Monocacy Valley without settling in Pennsylvania at all. At the time of this baptism he was thirty years old and his wife twenty-five. He became one of the founders of the congregation four years after Stoever's first visit and eight years

after that, when the first church record was started, Matthias was one of those who contributed towards the purchase of the big book. And the third item of record in the new book was the baptism of his fifth child, Anna Maria.

So, on Sunday, June 23rd, 1734, Jacob Matthias and his wife Mary Margaret brought their thirteen-days-old daughter to the place where John Caspar Stoever was preaching. At the close of the services they presented her for baptism and the minister administered the sacrament according to the Lutheran rites. The infant received the name Anna Margaret, partly from her mother and partly from one of the sponsors or witnesses. Two of the neighbors stood as sponsors, Christian Kleeman and Anna Barbara Hoff. Miss Hoff was the sister of Hans Jacob Hoff (Stoever spelled it Hoof). They had come to America on the same boat with the Matthias couple and Hans Jacob Hoff also became a prominent member of the new congregation when it was afterwards organized. Two years after this baptism in 1734 Hans Jacob Hoff would render a similar favor to the Matthias family and at the same time Jacob Matthias and his wife would return the compliment to the Hoffs by standing sponsor at the baptism of Hans Jacob's first child.

The young missionary did not tarry long among the Lutherans in Maryland. He felt the urge to return as soon as possible to Pennsylvania where people were in constant need of his ministrations and where he had left his young wife with an infant daughter less than a month old. Early on Monday morning, June 24th, he left his new friends on the Monocacy and with a promise to return to them not later than the following summer, if the Lord were willing, he started with his faithful horse northeastward along the lime-stone belt that led to Wright's Ferry and Lancaster County. The days were long and as he started very early each morning he was able to rest his horse a few hours during the greatest heat of the day and still reach his home on Tuesday evening the 25th in time to perform the marriage ceremony for a young couple from Leacock only a few miles distant from New Holland. Then he sat down to record the baptism that he had performed on the Monocacy and the wedding of the Leacock couple. He also made a note of his promise to revisit the new settlement of Lutherans between Pennsylvania and Virginia on the way to his father's parish.

True to his promise of 1734, Stoever visited Monocacy and Madison County, Virginia, the following year. It was in May, and on that occasion he baptized three infants among the Lutherans in the Monocacy Valley, a daughter of Michael Reisner, a daughter of Henry Sinn, and a daughter of John Mittag. In 1736 he spent two weeks among the people in his father's parish. On his way to Virginia he stopped in Monocacy on Wednesday, April 28th, and baptized another daughter of Jacob Matthias, Magdalena, and a daughter of Balthazar Fauth, Catharine Barbara, and a son of Jacob Fauth, Balthazar. The Fauth brothers on this happy occasion exchanged compliments: each man with his wife stood sponsor for his brother's child, and the little boy was named for his sponsoring uncle while the little girl was named for her sponsoring aunt. On his return from Virginia, Preacher Stoever spent a Sunday and Monday among the Maryland Lutherans, May 16th and 17th. He preached for them, administered communion, and baptized six infants, a daughter for John Jacob Hoff, two daughters for Henry Prey, and a daughter each for Adam Baker, Matthias Roessel, and George Lathly.

The people in the Monocacy Valley had now learned to expect Domine Stoever every summer. In 1737 it was in June. On his southward journey he spent Sunday the 5th with them and baptized two more daughters for Henry Prey, one of five years and one an infant. On his return from Virginia on Thursday the 16th he baptized Mary Elizabeth, the daughter of John George Geiger, while Jacob Fauth and his wife Catharine Barbara were sponsors.

So for four years Missionary Stoever had been making his annual calls among the Lutherans in the Valley of the Monocacy. The ministerial path from Earltown in Lancaster County to the Lutheran settlers in Maryland was now pretty well worn.

But there was as yet no organized congregation on the Monocacy. These periodic visits of an ordained Lutheran minister did not in themselves constitute the beginning of a congregation. Lutheran believers were there and to that extent the Lutheran faith was there. It was there several years before the missionary made his first call. With the coming of the minister to preach the Word according to the Lutheran understanding and to administer the Sacraments according to the Lutheran ceremonies, it may be said that the Lu-



theran Church, in the general sense of the term, had come to Maryland. The date is 1734. However, the coming of Lutheranism did not in itself start the life of the Frederick Lutheran congregation. Four years were to pass after the first Lutheran sermon before a Lutheran church, in the special sense of that term, was to be organized in Frederick County, Maryland.

This will appear as we proceed now to examine the first faint beginnings of congregational organization among these Lutheran pioneers in the Monocacy Valley.

## CHAPTER IV

### A CONGREGATION BEGINS, 1738

When is a congregation? At what point can we say that the Frederick Lutheran Church began? There has been some confusion on this matter and therefore much uncertainty as to the proper time to celebrate the bi-centennial of the congregation. The uncertainty has been due to misunderstanding. Let us try to clarify.

We use the word Church in so many different senses. Did the Frederick Lutheran Church begin when the first individual Lutheran arrived there? Or when a certain number of Lutherans had arrived? Did the coming of a Lutheran minister make it a Lutheran Church? Or was it the performance of a baptism, or the holding of a preaching and communion service? Perhaps some will say that the erection of a church building made these Lutherans into a Church, or the opening of a Church record or the election of officers or the calling of a regular pastor and the scheduling of regular services. There are so many different possibilities that we must ponder this question a bit before we set down a definite date for the beginning of our Church. We must ask ourselves first of all what we mean by the word Church when we speak of the Frederick Lutheran Church.

The word Church, spelled with a capital letter, may refer to any one of three things. It may mean the universal body of Christian believers, "the holy Christian and apostolic Church," as we call it in the creed. Or it may mean a particular branch or denomination of the universal Church, such as the Presbyterian Church, the Roman Catholic Church, the Lutheran Church. Or it may mean a local congregation, such as Fourth Methodist Episcopal Church of New York, or Trinity Reformed Church of Philadelphia, or St. John's Lutheran Church of Baltimore. These are the three most common uses of the word. Let us examine them a little more closely and then ask ourselves which of these applies to the subject of our study here in this book.

The Christian Church not only has marks and features that are seen but it also has qualities that are unseen. Because the Church is something invisible it is a thing we believe in. It is an object

of our faith. That is what we mean when we say that the Church is the communion of saints. It is a fellowship that extends around the world and encompasses all the centuries of Christian history. In the holy Christian Church we are bound in fellowship with all the saints in glory and with millions of our fellow-Christians now living whom we have never seen. That fellowship is something very real but it is something mystical. We cannot perceive it with our senses: we can lay hold on it only by our faith. The Lutheran Church of Frederick participates in that fellowship but no one would say that the Lutheran Church of Frederick began when that fellowship began.

Again, this Church in which we believe has also its visible aspect. It manifests itself in human fellowship and visible groups. It crystallizes in denominations with written statements of their faith and complicated organizations of their life. These denominations or branches of the universal Church may divide themselves into synods and conferences and districts. They may employ boards and commissions and other agencies. They may regulate the relations of congregations and parishes with others in the denomination. The Frederick Lutheran Church participates fully in the life and order of a denomination, the United Lutheran Church in America, but the Frederick Lutheran Church is not the Lutheran denomination in that sense. The Lutheran Church in that general sense existed long before it reached Frederick County. It existed in Germany long before the Palatines started for America.

Finally, the Christian Church, in which we believe, comes to expression also in local congregations, each with its own members, its own history, its own life, and as a rule its own church building, its own minister, its own officers, its own treasury, and its own program of work. The local congregation may enter into relations with other congregations. It may group itself with others into parishes or charges. It may join with other congregations to form synods or more general denominational bodies. It may take measures to cultivate its denominational loyalty or its sense of universal Christian fellowship. But it develops these larger loyalties through its congregational life and it never loses its identity as a congregation. In this more narrow sense of the word Church, as a local congregation, it has definite limits of place. It has individuality,



usually indicated by its name. It has definite locality and geographical limits. It has definite size and numbers. And it has a definite beginning in history. This is the sense in which we use the word Church when we speak of the Frederick Lutheran Church.

When, therefore, we inquire for the date of the birth of the Frederick Lutheran Church we must consider the beginning in Frederick County not of the Church mystical and universal, nor of Lutheranism or the Lutheran Church denominational, but of the local Church congregation. A congregation is a very specialized case of the Church universal. It is entirely possible to have the Church universal projected into a particular locality without having a local congregation. Wherever Christians go they carry their faith and their fellowship and their invisible communion with the saints of all times and places. Therefore when Lutherans reached the vicinity of Frederick, Maryland, the Christian Church, the communion of saints, was there, but the Frederick Lutheran Church was not there. Else the date for the beginning of our story would be as early as 1732 or 1733, perhaps even earlier.

It is possible also to have a denomination, one of the Christian Churches, project its particular kind of Christian faith and practice into a particular locality without having a local congregation. It is possible, for example, to have the beliefs and ceremonies of Methodism or Presbyterianism or Catholicism held and practiced in a community without any expectation of perpetuating those beliefs and ceremonies there and without any organization in the community to carry on with regularity. In that case there would be in that community for the time being the Methodist Church as a denomination, or the Presbyterian Church or the Catholic Church, but not a Methodist congregation or a Presbyterian congregation or a Catholic congregation.

Lutherans hold that wherever the Lutheran understanding of the Gospel is taught and the sacraments are administered according to the Lutheran view, there the Lutheran Church exists. It matters not how small the group or how temporary the provision: the preaching of the Word and the administration of the sacraments are the outward marks of the Lutheran Church. When the Lutherans who had come to the vicinity of Frederick heard the preaching of the Word and received the sacrament, the Lutheran Church

as a denomination was there. Lutheranism was there. But the individual Lutherans who heard the Word and partook of the sacrament were still members of other Lutheran congregations. And while the Lutheran Church in general was there and the communion of saints was there, the Frederick Lutheran Church in particular was not there. Else the date for the beginning of our story would be as early as 1734 when Pastor Stoever first preached and administered the sacraments to the Lutherans there.

What makes the beginning of a particular congregation is the formal organization of a local congregation. This took place in Frederick County before the town was begun or the county erected. It took place in 1738, near the end of the year. On this point there has been much conjecture, and several other dates have been suggested. Unfortunately no records were begun until almost eight years after the congregation was organized, and so we are dependent upon circumstantial evidence for our conclusions. But the evidence is fairly convincing. Let us examine it.

The earliest date that has been suggested for a Lutheran church in this community is 1730. The suggestion occurs in a book "The Pennsylvania-German in the Settlement of Maryland" by Dr. D. W. Nead, published in 1914. Dr. Nead says on page 93: "What may unquestionably be regarded as the mother-church of the Lutheran denomination in Maryland was the little log church at the village of Monocacy about 1730. It is unfortunate that nothing is now preserved which shows anything about the organization of this congregation." This assignment of date rests upon conjecture or a general impression, for it is known that there were no settlers on the Monocacy at least until 1732, that Monocacy was never a "village," and the expression "about 1730" must be incorrect unless it is understood to stretch over thirteen years to the first "little log church."

Another date assigned is 1732. A few years ago a granite stone was erected not far from the Monocacy River along a road from Woodsboro to Creagerstown. The stone bears the inscription:

SITE OF OLD  
MONOCACY  
LOG CHURCH  
BUILT 1732

This date has been perpetuated by some local writers of history. It rests upon insufficient evidence, chiefly the evidence of tradition. The tradition proves to be unreliable, for the date is wrong by six years as to the beginning of a congregation and it is wrong by eleven years as to the building of the first church.

The date most frequently assigned for the beginning of the Frederick Lutheran Church is 1737. Nearly three generations ago, in 1855, Dr. George Diehl, who was pastor of the congregation at that time, wrote a brief history of the church and pointed out that the earliest baptism on record is dated August 22nd, 1737. From this it is concluded that the congregation began in that year. Such a conclusion is not justified by the facts as they appear on closer examination. When Dr. Diehl called the baptism of August 22, 1737, "the first baptism on record" he meant that it was the earliest one recorded in the oldest church book. It is not the first in order. It is the one-hundred-and-fifty-sixth in order. Some of the other baptisms that precede it on the record are as late as 1752. A large number of them are dated from 1746 to 1750. This we can understand if we consider how they made church records in those days.

The purchase of a book for the church records was a real event in the life of such a congregation on the frontier. It called for a united effort and a formal subscription list. When the congregation on the Monocacy decided to secure such a book and begin a record, twenty-three persons made contributions for the purpose. That took place in 1746 when the congregation was eight years old and three years after they had built a church. It was seven years before they secured a resident pastor. In 1746 they were still dependent upon occasional visits of ministers. The minister who visited them that year performed seven baptisms and requested the elders and the schoolteacher to enter these acts in the record. At the same time he instructed them how to use the new book they had secured.

When the minister left, the people took a great interest in the new church record. They asked the elders to record in the new book the baptisms and marriages which they had in their private records. They brought their baptismal and marriage certificates and the family Bibles in which they had the minister in each case to make a record. Some of the baptisms went back to 1742 and



one of the marriages to 1743. All these the elders wrote into the book in 1746, beginning near the front of the book with the baptisms and maintaining in general a chronological order. Forty-eight baptisms were recorded before the schoolteacher took the pen to set down in his very elaborate style the baptisms that had just been solemnized by the visiting minister from Philadelphia. The marriages numbered nine.

For years to come this custom continued, and when people united with the congregation they brought their private records of baptism and had them recorded in the stately volume that seemed to them to symbolize the Book of Life. In the light of this custom let us look more closely at the baptism that is supposed to prove that the congregation began in 1737 and that it had a pastor at that time.

It is back on page 24 of the old book. The general line of baptisms up to that point brings the reader to the year 1752. Then occurs the name of Friederich Unselt. Under his name five baptisms are recorded. It is clear that they were all written by the same hand and at the same time. One is dated 1737, the others in order 1739, 1741, 1744, and 1746. The first is of special interest. It reads:

Dem Friederich Unselt ist gebohrn  
Ein Sohn Georg Friederich, Zeugen  
H. Pfarrer Wolff in Jersey et uxor eius.

This is partly German and partly Latin. It means:

To Frederick Unselt was born a son,  
George Frederick, Witnesses  
Pastor Wolff in New Jersey and his wife.

In the margin to the left is the date of the child's birth, August 6, 1737, and in the margin to the right the date of the baptism, August 22, 1737.

It is clear from the record itself of this baptism and from its place in the book that it was recorded not earlier than 1752 and that it has no bearing whatever on the origin of the congregational organization. It is simply another instance of what is found in a number of other church record books of the eighteenth century,—an instance of a private record, long after the event itself, being

transferred to the official record of the congregation to which the family had now come.

Moreover, from the names of the witnesses in this ceremony it seems highly probable that the baptism was performed not in Frederick County, Maryland, but among the Germans on the Raritan in New Jersey. At that time Rev. John August Wolf was pastor among these Germans of New Jersey. His parishioners there complained repeatedly that Wolf was a poor preacher and that he charged too much for his ministerial acts. Repeatedly neighboring ministers were called in to restore peace between Pastor Wolf and his people. But he refused to change his ways or move to another field. The trouble continued to 1745. If he had ever visited the Lutherans on the Monocacy the annals of his disturbed years would record the fact. One of the complaints by the Jersey Lutherans was that Pastor Wolf charged too much for baptisms, but in 1735 his fellow ministers fixed a definite rate for such services. Then in 1737, it seems, the young weaver Frederick Unselt took his first-born to him and Pastor Wolf not only baptized him but with his wife stood sponsor for the child. Perhaps there was an additional fee for acting as sponsor.

That this baptism did not take place in Maryland is made more certain by the fact that the third of the Unselt baptisms, the one dated 1741, is recorded not only in the Frederick book but also in the personal record of Pastor Stoevers and there it is assigned to Opequon in Virginia.

So the entire picture of events begins to be clear. Frederick Unselt came to America in 1733, arriving at the port of Philadelphia on August 27th. The captain of the ship gave his name as Friedrich Oneself, his age as twenty-four and his occupation as weaver. The young man signed his name in a clear hand to the oath of allegiance as Georg Friederich Unseldt, to the oath of abjuration as Georg Friederich Unselt. From Philadelphia he went to New Jersey and in a few years married among the Germans on the Raritan. His wife's name was Maria Elizabeth. He was commonly known by the name of Frederick, but the boy who was born on August 6th, 1737, received the full name of George Frederick when he was baptized by Pastor John August Wolf on the 22nd. Two years later a daughter was born. She was named Judith and

her maiden aunt was the sponsor at her baptism. Then the young weaver and his little family removed to the German settlement in Orange County, Virginia. Here he plied his trade of weaving. In October, 1741, a second son was born and when Pastor Stoever from Pennsylvania visited Virginia in November of that year he baptized the child and recorded the fact in his personal record of ministerial acts. After the birth of their fifth child Frederick Unsel's wife died in 1747. Two years later, April 2nd, 1749, he was married to Maria Apollonia Hoffman. In 1752 the weaver, who was more free to move than a farmer, left the Opequon Valley and with his family, now grown to four sons and a daughter, came and settled in the growing town of Frederick, Maryland. By this time the Lutheran congregation had secured a resident pastor. Unsel and his family united with the congregation. Then Frederick Unsel took the baptismal certificates of his five children to the pastor and the pastor, as the handwriting shows, entered them all at the same time in the treasured volume of records. He soon became one of the most prominent men in the congregation and when he made his will in 1755 he bequeathed to his son Frederick the tract of land in Virginia which he bought in 1751.

We have presented the details of this case not only for the light it sheds on the church life of that time but particularly to show that the record of this baptism in 1737, so often referred to, does not in any way indicate the date of the beginning of the Frederick Lutheran Church.

The proper date is 1738. The proof does not come from a direct record of the fact. There is no such record today because no such record was made at the time. They were not concerned in those days to document these matters accurately. Dr. Nead is only too correct in that part of the sentence already quoted from his book in which he says: "It is unfortunate that nothing is now preserved which shows anything about the organization of this congregation, and it is only in later years that we find anything authentic concerning it."

In the absence of absolute documentary proof we must have recourse to reliable circumstantial evidence. There is such evidence. It gives us the year 1738 and the month of November for the organization of our church. The evidence comes from two sources.



One is the activity of Pastor John Caspar Stoever. The other is the reference of outsiders to the Lutheran Church on the Monocacy.

Stoever was not quick to organize congregations. It was not his nature. He had many virtues, but organizing skill was not one of them. His constant round of travel for fifty years amid the dangers and exposures of the frontier settlements commands our admiration and our wonder at his powers of endurance, but he was not the man to gather people easily into congregations or to organize the congregations into a Synod. That was the kind of work for a man like Muhlenberg a little later.

The man who first preached to the Lutherans on the Monocacy and administered the sacraments to them was not disposed to hurry them into a congregational organization. He officiated in an individual capacity. Some years later, when Muhlenberg came to America, he came as the well-accredited representative of a powerful missionary institution in Germany and of the civil government in London. He had the mind and heart of a leader, the grasp of an organizer. Wherever he went he thought at once of congregational organization. On the other hand, Stoever came without ordination and without a definite call. He proceeded in a very different spirit from Muhlenberg. He was the solitary pioneer missionary of his day. He was obliged to deal with the rude conditions of the neglected people in the wilderness. He thought only of preaching to them the Word and administering the sacraments. He did not feel any permanent responsibility for any particular group. His career shows that he was an individualist and that he was never able to work with others. He shunned every organization because it seemed to him to suggest a yoke. He did not take the long view to the future. He would not be tied down long to any one settlement. He was by nature itinerant, and he was not alone in that. There were no regular forms of worship and no established modes of organization for the free churches in America. The unorganized conditions of pioneer life suited Stoever's disjunctive nature.

This explains Stoever's failure to organize a Lutheran congregation on the Monocacy before 1738. He could visit the little settlement as early as 1734 when he was on his way to see his father in Virginia. He could repeat his visits twice each year in 1735, 1736,

and 1737, ministering each time to the spiritual needs of the slowly growing community. But his visits were only a part of his wide-spreading travels as an itinerant preacher. More specifically, they were incidents in his journeys to and from Virginia. He never lingered long in the Monocacy Valley. He felt no abiding responsibility for those Lutherans, no constant anxiety for their salvation. His visits were a part of his itinerant profession. He usually stayed in the Monocacy settlement only a single day, at most two days. Under these circumstances it is easy to understand why there was no organization of a Lutheran congregation on the Monocacy until the fifth year of Stoever's visits among them.

But why did he then proceed to organize a congregation in 1738? For at least two reasons. For one thing, the group of Lutherans was now becoming large enough to demand a congregational organization and to support such an organization. For another thing, Stoever was now beginning to be concerned about the Lutheranism of these Lutherans among whom he was ministering so regularly. Everywhere that he went he now found the Moravians and even sectarian interlopers making inroads among the Lutherans. He did not like the prospect of losing his field in the Monocacy Valley. Every baptism and every marriage meant a fee and each ministerial act of this kind was carefully recorded in his personal record. Moreover, Stoever was a convinced Lutheran and zealous in his orthodoxy. He could not tolerate the thought of letting his Lutherans be carried into some other fold. What better way to hold them to Lutheranism than to organize them, if only very crudely, into a congregation that would call itself Lutheran, cultivate its Lutheran consciousness, and resist the encroachments of all others!

It was not until 1738 that Stoever was constrained to set up a congregation and thus try to insure the future of Lutheranism on the Monocacy. The conditions now for the first time demanded it. These conditions were the size of the community and the aggressiveness of the non-Lutherans in that neighborhood. Accordingly, in November of that year he made a special journey from his home in Lancaster County, Pennsylvania, to the valley of the Monocacy. This time he was not on his way to Virginia; the Monocacy was his objective. It was his second trip to the Monocacy for that year; he had made his first visit on Wednesday, June 7th, staying

one day and baptizing four children. But now in November instead of staying only a single day or two days, he remained for a full week.

It was a very special occasion. His personal record indicates that his ministerial acts on this occasion, his baptisms and marriages, continued day after day. It was known that he would be there for some time and so, instead of gathering all the infants together at one place for baptism and all the couples to be married, it seems clear that on this occasion the minister went about from home to home day after day performing the ministerial acts that were desired. Under the circumstances Pastor Stoever would take the opportunity to instruct the various families in the elements of the Lutheran faith, to urge upon them the use of Luther's Catechism, and to insist that they beware of any and all who were not clearly Lutheran in name and in teaching. No doubt, as he visited among them, he heard them express the wish that they might have the services of a Lutheran minister more frequently than just twice a year and they probably offered to erect a log church where they might foregather each Sunday to worship. If Stoever did not come to the Monocacy for the express purpose of fortifying the Lutherans there by the organization of a congregation, his sojourn during that week must have given birth to such a purpose.

His visit on this occasion extended over Sunday, November 26th. It seems highly probable, although there is no record to prove it, that on Sunday, November 26th, 1738, John Caspar Stoever preached and administered the Lord's Supper to a group of Lutherans in a barn on one of the "plantations" on the west bank of the Monocacy River, and at the close of the service guided them in the simple organization of a Lutheran congregation by the election of four or more Vorsteher or deacons. For a few more days, until Wednesday the 29th, he continued to visit among the Lutheran families, baptizing and marrying, and then he returned directly to his home in Pennsylvania. He had accomplished the purpose of his long trip to Maryland, and he now left the infant congregation to make and carry out its own plans for the building of a church. This, as we shall see, was delayed for another five years.

But the birth of the congregation does not date from the building of a church. A building is not necessary for a congregation. Dur-



ing the first three centuries of the Christian era, Christianity was forbidden by law, and nearly all Christian congregations were without buildings or churches. Moreover, it is possible to have a church building without having a congregation. More than a century ago the members of the congregation to which the writer of these pages belongs (Christ Lutheran Church of Gettysburg, Pennsylvania) acquired their property and built their church edifice some time before they withdrew from other churches and organized their own congregation. Many congregations in our day, regularly organized, struggle along in rented quarters for some time before they succeed in completing their own building. There is no logical relation between the organization of a congregation and the building of a church edifice, and it would therefore be inaccurate to date the birthday of the Frederick Lutheran Church to make it coincide with the erection of the first church. It seems certain that the congregation is five years older than the first church.

Our conclusion, therefore, from a study of Pastor John Caspar Stoever, his personality, his activities and his records, is that he effected the organization of the Lutheran Church in Monocacy on Sunday, November 26th, 1738, more than four years after he had first preached there and almost five years before there was a church building there.

This conclusion is reinforced by evidence from a very different quarter. This second bit of testimony comes from the records of the Church of England and the provincial government of Maryland.

When the German settlers from Pennsylvania began to move into the Monocacy Valley, the Church of England was the official and legal Church of the entire province of Maryland. The province was divided into parishes which were under the Episcopal supervision of the Bishop of London. The external affairs of these parishes were administered by the provincial council. All of Western Maryland belonged to what was called Prince George's Parish. Prince George was also the name of the County that embraced all of Western Maryland before Frederick County was formed in 1748. Now as the English population gradually expanded westward from Baltimore and Annapolis and northward from Georgetown, there came to be a desire among them for a division in the wide-stretching Prince George's Parish, so that they might have more adequate

services from the clergy of the Church. This desire was intensified during the late 1730's by the advancing age of the rector of the parish at that time. Petitions from members of the parish were submitted to the provincial council asking for a division. The authorities hesitated to make the division because it would seem to reflect unfavorably upon the aged clergyman and would greatly limit his income by reducing the number of the taxables in the parish that would be left to him. They delayed action on the request until 1742. In the meantime the petitions were repeated. And in 1739 the petitioners argued for a new parish in Western Maryland on the ground that the German Lutherans in those parts now had their own organization and therefore the Church of England should also have its own separate parish there.

This does not fix the date of the organization of the Lutheran congregation in Monocacy but it does indicate quite clearly that in 1739 that Lutheran congregation had been in existence long enough to be known among the Anglicans down on the Potomac. It corroborates strikingly the evidence we have already set forth, the evidence that John Caspar Stoever organized the Lutheran congregation of the Monocacy in November, 1738.

## CHAPTER V

### MINISTERS FEW AND FAR, 1738-1747

The new congregation could not expect to enjoy at once the weekly services of an ordained minister. There were not enough ministers for that. They would be obliged to content themselves with periodic visits of ordained ministers. In the intervals between these visits they could hold such services from time to time as their leaders were able to set up. Sunday after Sunday they would gather at one or the other of their homes and the elders of the congregation would select one of their number who had more education than the rest, and he would lead the congregation in its simple form of worship. There would be reading from the Bible, a section of Luther's Catechism, the Lord's Prayer, some of the hymns that they had learned in school in Germany, and usually as a substitute for a sermon a passage from some book of devotion.

When the community became large enough to secure a schoolteacher the leadership in these Sunday services was placed in his hands. The schoolteacher in many cases provided himself with a book of sermons and then he could edify the congregation with the expositions and exhortations from the printed page. He also conducted a simple service when they buried their dead. But the schoolteachers always had serious limitations, both in ability and in authority, and the congregation always looked forward to the time when they might expect another visit from an ordained preacher who would administer the sacraments and preach a formal sermon.

For four years after the organization of the congregation it was Stoever himself who supplied these periodic visits. In 1739 he came in May and again in June, celebrating the holy communion and performing a baptism each time in addition to his other services. In 1740 he made two trips to Virginia. On the first journey to the south he spent nearly a whole week with the congregation in Maryland, from Sunday, April 27th, to Friday, May 2nd, and on his return to the north he spent Wednesday, May 21st, among his Maryland parishioners. As a result of these visits he recorded three baptisms and a marriage in his private book of records. In the fall of that year he spent Sunday August 10th and Sunday



September 21st with the congregation on the Monocacy, and he recorded four baptisms on these dates.

At this time Stoever moved his residence a little farther away from the congregation in Maryland. He removed from New Holland in Lancaster County and took up his final residence at Quitapahila, a point about six miles west of Lebanon, Pennsylvania. But there was no one else to whom he could commit the charge of the shepherdless little flock down in Maryland, and June, 1741, finds the missionary again on the Monocacy. It was Wednesday but the busy farmers gladly gathered for services and for the holy communion, and three baptisms were performed.

The last of these cherished visits of Pastor Stoever was made in the spring of 1742. The date was Thursday, May 20th. After the sacrament and the usual services of preaching, prayer, and song, Peter Apfel, one of the most prominent members of the congregation, brought his daughter of eleven days, Eva Rosina, and she was baptized while one of the neighbors, Eva Rosina Fauth, stood sponsor. It was Stoever's last visit to the congregation but not his last ministerial act for its members. For on October 11th of that year two young couples after a two-days' journey from the Monocacy all the way to Lebanon County, Pennsylvania, presented themselves before the minister, their minister, to be united in marriage. They were John Peter Schmidt and Eva Rosina Fauth, and James Conner and Anna Catarine Ellrodt. This was the final ministerial act that the founder of the Frederick Lutheran Church performed for the congregation.

And so, after nine years of long-range ministry to the growing Lutheran community on the Monocacy John Caspar Stoever withdrew his pastoral oversight and committed the little congregation to the charge of another. It must have been a great satisfaction to Stoever to be in a position at last where he could with good conscience diminish somewhat the wide-spreading boundaries of his field and could devote himself to the more intensive cultivation of the congregations east of the Susquehanna.

For he had now found one whom he trusted and who could take up his abode at Conewago (now Hanover) and undertake more immediate responsibility for the multiplying fields west of the Susquehanna. As the young missionary passes out of the history of

the Frederick Lutheran Church we add our tribute of respect to the chorus of gratitude that arises from the many congregations of southern and eastern Pennsylvania which he nurtured before they were born and which he helped to organize as congregations between 1728 when he arrived in this country and 1779 when he died. He was our founder and abundantly deserves to be cherished in our memory for his work has endured and prospered these two hundred years.

The man whom Stoever prepared and appointed to take his place as pastor of the congregation on the Monocacy was Rev. David Candler. His personal history is shrouded in obscurity. He first appears on the scene as Stoever's successor in the Lutheran congregation at York. In April, 1743, on the very day that Stoever's entries in the church-book at York cease, the entries of Candler begin. It seems probable that he was a schoolteacher somewhere in eastern Pennsylvania, that Stoever through his many contacts with him saw ministerial timber in him, that he instructed the schoolteacher in theology as opportunity offered, and that in the spring of 1743 he ordained Candler and placed him in charge of the three parishes covering the field between the Susquehanna and the Potomac.

Candler located at Conewago. He assembled a group of Lutherans and organized a congregation there in May, 1743. He started a church book for the congregation (now St. Matthew's in Hanover) and induced them to erect a log church. Before the end of the year he recorded seventy baptisms at York and Hanover for that year. He also entered in the church book baptisms that had taken place earlier and elsewhere, among them the baptisms of two of his own children one in 1738 and one in 1741.

Pastor Candler also took charge of the Lutheran congregation in the Valley of the Monocacy. He did not begin a church record there and he did not keep a personal record, so far as is now known. But two years after Candler's work ceased a church book was begun and the people brought their baptismal and marriage certificates to the elders of the congregation and had them recorded in the book. From these records we learn that Pastor Candler visited his church on the Monocacy about once a month from May, 1743, to April, 1744. His visits usually included a Sunday. Unfortunately

Candler's health was not robust enough to meet the vigorous demands of such a large field. After these twelve visits he found it impossible to return to his Maryland charge. After May, 1744, there are no records in his hand at Hanover or York. In December of that year a few of the Monocacy Lutherans made their way to the Conewago to attend the funeral of their beloved pastor. He was buried in the graveyard near his own house and not far from the little log church whose building he had supervised only a year and a half before. The Monocacy congregation was now without a pastor and was left to its own resources to find one.

But Candler's short pastorate left one very concrete evidence of his zeal for organization. The congregation was provided with a house of worship, and it was due to his initiative. Our information about this building enterprise is not very full, but a few things may be set down with assurance.

The date of this first church building on the Monocacy is 1743. This is made certain by a quaint page in the oldest church record. The page was written by one of the elders on the very day that the record book was begun, that is, October 31st, 1746. The document begins: "We the undersigned members of our Evangelical Lutheran Religion, which Doctor Martin Luther in the year 1530 publicly confessed at Augsburg before the whole Empire, which doctrine therefore is also called the unaltered Augsburg Confession to which symbol or confession of faith we unanimously adhere,—this above named congregation built the Evangelical Lutheran Church a short mile from Michael Reissner's plantation northwards in the time of Pastor David Candler, as man reckons, one thousand seven hundred three and forty after the gracious birth of our Redeemer and Savior Jesus Christ, in this above mentioned Church with the name \_\_\_\_\_ divine services are instituted by us Evangelical Lutherans," and so forth. This document, as we shall see, refers to the church building on the Monocacy River, about ten miles from Frederick. That was the first building of the congregation which developed into the Frederick Lutheran Church. The date is definite. It scatters all conjectures about earlier dates whether based upon "tradition" or the testimony of "oldest citizens."



When Candler visited this Lutheran community for the first time in May, 1743, he could point to the examples of York and Hanover. At each place the Lutherans now had not only an organization but also a church building and a church book. He could point to the size of the community, nearly threescore Lutherans besides generous numbers of Reformed, Moravians, and now also Presbyterians. It was not a "village" but a community or string of plantations stretching more than ten miles down the Monocacy River, along the Carroll Creek, and on towards the Potomac. Many of these settlers had now erected comfortable houses and commodious barns and had cleared enough of their grants to enable them to sow and plant as much as they desired. The frontier was beginning to take on the forms of settled civilization. It did not require much argument to convince these pious Lutherans that they ought to begin now to erect a house of prayer. Pastor Candler remained in the community for several days and before he left they had decided to undertake the project of a church building. Their corn was already planted. The harvest of barley and wheat was more than a month away. They decided to begin at once.

A site was secured from one of the planters. Trees were felled in a nearby woods and the logs were fashioned for building. The members of the congregation all contributed of their time and their horse-power and soon the humble structure was under roof. No description of the church has come down to us. But it is known how these earliest churches on the frontier looked. It was a log church without any attempt at ornamentation or architectural beauty. There was no cupola or steeple because no bell was available. The building was about thirty-five by forty feet in size. The interior was equipped with nothing but a pulpit and seats. The floor may have consisted at first of large flat stones such as the neighborhood afforded. The pulpit was placed very high and was reached by about a dozen steps. There was an elevated platform for the deacons. The seats may at first have been simply logs and only later benches or pews.

The patriarch Muhlenberg, who preached in this church four years later, called it "a wooden church," and such it was. Its erection did not take long because the people coöperated willingly in the enterprise. In about a month from the time the work had

begun the little church was ready for use. During the second week in June, in that same year 1743, Pastor Candler came from his home on the Conewago and on Sunday the 12th dedicated the edifice to the glory of God and set it apart for the worship of Christ according to the customs and beliefs of the Evangelical Lutheran Church. In connection with the dedication services Candler baptized four children. It must have been gratifying to this faithful pastor and a great joy to the people of the congregation that they now had a church building.

But the joy of the Lutheran congregation was tempered by their concern about the health of their pastor. During the winter of 1743 to 1744 they discerned evidence of decline in his strength. When in April, 1744, Candler ceased to visit them they continued to hold services every Lord's Day in their new church. To this unpretentious log church the pious settlers gathered from miles around to worship God. But they longed for the sacraments, and the news of Candler's death in December, 1744, though not unexpected, left them in perplexity about the future of their congregational life. In their great longing for spiritual ministry they were preyed upon by unscrupulous men and led into mistaken choices that involved the little congregation in plenty of trouble.

The people of the Monocacy Church who attended Pastor Candler's funeral at Hanover listened to the funeral sermon preached by Rev. Lawrence Nyberg. They were so well pleased with the sermon that they felt they might rely on Nyberg's zeal and judgment to secure them a new pastor. They conferred with him at once and asked him to procure for them someone who could preach like he did. This he agreed to do. He himself was a Swede and he promised to secure for them a good Lutheran minister from Sweden who would be able to preach even better than he did. Now Nyberg though a Swede and in charge of the Lutheran church at Lancaster, nevertheless was secretly a Moravian. He was an adherent of Count Zinzendorf, the leader of the Moravians, and with several others was much interested in Zinzendorf's project of gathering Lutherans into the Moravian fold. Accordingly Nyberg conferred with the Moravian authorities at Bethlehem, Pennsylvania, and the result was that he himself was appointed to serve

the Monocacy congregation in conjunction with those at Hanover and York.

During the year 1745 Lars Nyberg frequently visited the congregation on the Monocacy. He was skilful in his use of German, a lively preacher with a strong emotional appeal. He sought to stir his hearers to action. He aimed at outward evidences of repentance and a new life. Many were attracted to his services from beyond the circle of Lutherans. But it was not long until some of the Lutherans began to suspect his orthodoxy. When he thought he had gained enough personal followers to bid defiance to the church council he brought a Moravian teacher from Bethlehem, George Ninke by name, and proposed to instal him as their minister. Then the trouble broke. Nyberg encountered unexpectedly strong opposition.

The congregation was divided. The majority insisted on remaining Lutheran. They said they expected Lutheran preachers from Sweden and not Moravians from Bethlehem. Ninke preached only one sermon in the Monocacy church. After exhausting every effort to induce him to withdraw peacefully, the church council finally locked the door of the church against the new preacher and bade him farewell. But many of the people adhered to Ninke and to the Moravian faith, and when in 1746 the Lutheran majority expelled Ninke the Moravian element withdrew and for a number of years held services in a private house. Ninke and his wife stayed on the field for nearly a year and this served to feed the factional spirit in the community. Years afterwards they organized a church of their own faith at Graceham, three and a half miles from the Monocacy church.

It was a time of great confusion and sore trial for the infant congregation on the frontier. Split into two parties, surrounded by other denominations ready to profit by the division in Lutheran ranks, and without a preacher or any prospect of securing one, they turned to the United Lutheran Ministers of Pennsylvania. The great organizer of American Lutheranism, Henry Melchior Muhlenberg, had been sent over from Halle to introduce order and organization among the scattered Lutherans in the American wilderness. He was sent partly because of the confusion that men like Zinzendorf and Nyberg were introducing among Lutherans.



Muhlenberg reached Philadelphia late in 1742 and soon had the respect of all the Lutherans in the country. He held himself subject to call anywhere that Lutherans were in need. To him the distracted Lutherans on the Monocacy presented their plea in the late summer of 1746. He was unable to visit them at the time. But they repeated their urgent request and, as a token of their good will towards the United Ministers, they sent a small contribution towards the cost of building the new church at Germantown near Philadelphia. The plea could no longer be resisted, and in October Muhlenberg sent a substitute to the Monocacy in the person of Rev. Gabriel Naesman.

Naesman was a Lutheran pastor from Sweden. He lived in Philadelphia not far from Muhlenberg's home and was the regular pastor of the Swedish Lutheran Church at Wicaco. He was able to preach in German, though not without difficulty, and when Nyberg had been driven out of the Lutheran Church in Lancaster, Naesman was induced to visit that congregation regularly until more German Lutheran ministers could be brought to America. Relieved of his responsibility for Lancaster in 1745, he accepted Muhlenberg's commission the next year to answer the urgent call of the Monocacy congregation.

Naesman was precisely the man to send to the Monocacy at this time. He would understand the situation perfectly. For when he arrived at Philadelphia three years before, he found his Swedish Lutheran congregation divided into two factions by the very same issues that now divided the Lutheran congregation in Monocacy. The activities of the Moravian Zinzendorf and the eloquent emotionalism of the Methodist Whitefield had brought great disorder in the congregation which had been pastorless for a long time. By tactful and conscientious procedure he had succeeded in restoring order and peace. When Nyberg's activities in Lancaster split up the German Lutheran congregation there, he performed a similar service for that church. These experiences equipped him for dealing with the distracted congregation on the Monocacy. Muhlenberg had chosen wisely.

Pastor Gabriel Naesman made the journey to Maryland between two Sundays. He spent several days among the Lutherans in the Monocacy settlement. He preached several times, celebrated the

sacrament of the Lord's Supper, and performed seven baptisms. It was Reformation Day, October 31st, 1746, and it is safe to assume that his sermons on this anniversary of Luther's ninety-five theses served to intensify the Lutheran consciousness and deepen the Lutheran loyalty of the harassed Lutherans who heard him. Naesman encouraged them to resist the invasions of the Moravians and exhorted them to watch for deviations from the plain and simple teaching of Martin Luther. He warned them against innovations and emotionalism and told them to beware of ambiguous tones in a sermon and uncertain sounds in the pulpit. The Lutheran party took great comfort from Naesman's visit and firmly resolved to check the slightest advance of false teaching in the pulpit of their church.

Naesman's visit in October, 1746, is of particular interest to us because he began at this time the first church record for the congregation. The stately volume of blank paper had probably been purchased in advance of Naesman's visit. But the owners waited for some minister to inscribe it and to instruct them how to use it. This service the Swedish Lutheran pastor from Philadelphia performed for them. Naesman wrote in German script. He began on the second leaf. At the top of the page in bold letters he set down the date: *The 31st October, 1746*. When we remember the general situation that prevailed in the congregation at the time this was written, we cannot avoid the impression that Naesman wanted to improve the occasion to remind these Lutherans of their heritage in Luther's Reformation. Their church was to be forever under the charm of October 31st. Like Luther in his *Ninety-Five Theses* they were to bid constant defiance to the opponents of evangelical Christianity.

The body of the inscription on the first written page reads: "On the 31st of October, 1746, I, Gabriel Naesman, pastor at Wicaco in Philadelphia, preached in this new town situated in Manachasi and baptized a young man, Job, nineteen years old, and in addition six other children, which must all be entered in this book by the elders and the schoolmaster. And it should be observed that the book must be divided into three parts, of which the first part must be given to the children, the second to the marriages, and the third to the deaths."

The Swedish pastor from Philadelphia could not tarry long among the Lutherans of Frederick County. He hurried away before he could enter his own ministerial acts in the new book. But his instructions were followed. The elders and schoolmaster entered his baptisms, those of Candler, and quite a number of earlier date. Thus began the formal records of the congregation whose life history we are tracing. The first record book is still in existence, one of the most cherished treasures in the possession of the Lutheran Church in Frederick. It contains 462 pages, 8 x 14 inches, handsomely bound in leather, with these words tooled on its back: GEMEINE MANNACKES. That means, The Congregation of Monocacy.

At this stage in our narrative this interesting old volume has several facts to communicate. For one thing, it permits us to learn the names of the members of the congregation at this early period. The names must be gathered by inference, for there is no formal list of them. Before the elders started to list the baptisms they set down the "Names of Those Persons Who according to their Ability have Contributed to the Purchase and Inscription of this Church Book." There are twenty-three such names:

Henry Sinn	Peter Apfel
Adam Stoll	John George Goetz
Matthew Roessler	Jacob Bene
Adam Spuch	Conrad Kuntz
Hans George Schweinhardt	Jost Schmidt
Philip Kuntz	John Peter Apfel
Balthaser Fauth	John Taffelmeyer
Valentine Verdriess	George Honig
Dieter Lehnich	John George Gung
Hans George Hutzel	Jacob Fauth
John Verdriess	Henry Verdreiss
Jacob Mateus	

The names of those in whose families Naesman performed baptisms on the occasion of his visit are these:

Peter Apfel	Henry Trauth
Zacharias Barth	Thomas Schley
Balthaser Fauth	George Jacob Koch
Henry Bechtold	



The families in which Candler baptized infants in 1743 and 1744 are these:

George Hutzel	Gotthart Dressel
Peter Lehn	John Casper Wenrod
Adam Stoll	Henry Treut
Hans George Kunz	John Peter Hoffman
Bartholomew Mohret	Peter Apfel
Matthew Ambrose	John Adam Straub
Valentine Verdreiss	Daniel Dellarter
Herman Hartman	John Reitzman
John George Teuffel	Peter Schmidt
John Michael Teuffel	John Barten
Henry Sinn	Michael Reissner
Nicholas Schmidt	Jacob Weller
Ludwig Kämmerer	Martin Wetzel

Other family names to which baptisms are assigned by the records preceding 1746 are these:

Isaac Lehnert	Simon Jacobi
Jacob Mateus	Henry Harter
John Henry Bischoff	Robert Davis
Jacob Fauth	Jacob Verdreiss
Jean Beday (John Betty)	George Honig
Daniel Beppenger	Paul Hahn
John Taffelmeyer	

These are the names of some, perhaps most of those who were members of our congregation when the church record was opened in October, 1746. Some of them at least must have been "charter members" of the congregation, members when the organization was formed in the autumn of 1738, and many of them must have helped with their own hands to build the little church in the summer of 1743. Some of these names represent conspicuous service in subsequent generations to Church and State. Some of them have persisted in the congregation itself through these two hundred years.

Among those whom Naesman baptized on this occasion was Maria Barbara Schley, the daughter of Thomas Schley. The witnesses were Jacob Brunner and his wife Maria Barbara. This Mary Schley is reputed to have been the first child born in Frederick after the town was laid out in 1745. Her father, Thomas Schley, was the ancestor of Admiral Winfield Scott Schley.

After Naesman's refreshing visit the congregation was once more without a head and pastor, as shepherdless sheep exposed to the ravages of the wolves that in those days wandered about in pastoral garb. Naesman was authorized by Muhlenberg to say to the congregation on the Monocacy that the patriarch himself would visit them at his first opportunity and that he would try to send them an ordained Lutheran minister from time to time. But there was no promise of regular oversight from that source, and the congregation determined to keep its eyes open for some one who could serve them as pastor and fill their pulpit regularly. They were particularly concerned to keep their little group intact against the allurements of the Moravian party that was holding services in the home of a former member of the Lutheran Church.

It happened, at least it seemed to be by chance, that shortly after Pastor Naesman left, late in 1746 or early in 1747, the Monocacy Valley was visited by one of those wandering spiritual profiteers who infested the frontier regions. It was Carl Rudolph. He called himself the Prince of Wuerttemberg. He claimed to be a Lutheran minister and was quite emphatic in protesting his Lutheran orthodoxy and denouncing all who were otherwise minded. And he showed impressive documents and testimonials with great seals attached to them, in order to prove his standing as a Lutheran minister.

As a matter of fact, Carl Rudolph was a notorious vagabond, and his documents were probably forged and certainly false. He was ready in speech. He had even learned English and more than once contrived to pull some Presbyterian congregations of Scotch-Irish communities into his net. We learn of him first in Georgia where he barely escaped the gallows. Then he wandered northward through the Carolinas and Virginia until he arrived at the Valley of the Monocacy. Wherever he found a German congregation he tarried and offered his services. He colored his tone to suit each new situation. After plaguing the pastor and congregation in Madison County, Virginia, he followed the trail to Maryland. There among the unsuspecting Lutherans on the Monocacy, he extolled the loyalty of the Lutheran party and soon was accepted as their pastor. But in a very few weeks his real character was manifest. He showed himself to be a thief and a drunkard, licentious and

utterly worthless. The congregation soon dismissed him, and he went on his way to repeat his disreputable performances at Conewago, at New Holland, and at Raritan, New Jersey, finally enlisting as a soldier but soon being clapped into prison.

The Lutheran Church on the Monocacy had been misled by its great longing for a minister. Their experience with the ecclesiastical tramp had humiliated and weakened them and put them on the defensive with the other party in the community. They promised themselves to be more circumspect in their next contract with a minister.

The opportunity came in a very few months. Early in June, 1747, another self-authenticated roving ecclesiastic appeared and insinuated himself into the good graces of a few of the members of the congregation in the southern part of the Valley. His name was N. Schmid (or Schmeid). He was no minister but a quack who pretended to be a physician and a dentist, and who went about copiously letting blood, crudely pulling teeth, and eagerly offering to preach wherever he saw a prospect of gathering a few shekels.

Muhlenberg himself had encountered this ecclesiastical tramp when he first arrived in 1742 in New Hanover, Pennsylvania. Muhlenberg called him Empiricus Schmid, which means that the man had no training but experimented in the work of preaching and pastoral care. Schmid had tried to organize a congregation in opposition to Muhlenberg at New Hanover but had failed. Then he went to Virginia. Now in 1747 he tried to creep into the vacant congregation at Frederick. But the people remembered their experience with Rudolph and only three or four of them accepted his services. The majority in the congregation had now decided to wait for definite instructions from the United Ministers in Philadelphia. Empiricus Schmid abandoned the field in about three weeks. The congregation awaited another ministerial visit from Pennsylvania.

Meanwhile events were shaping to bring about a visit from Muhlenberg himself to the Monocacy Lutherans. He made the visit near the end of June, 1747. That visit marked an epoch in the history of the congregation, and it deserves a separate chapter in our present narrative. But when Muhlenberg came to this congregation in 1747 he found two pulpits and two church buildings



belonging to the one congregation. One of them was up the valley, about ten miles from where Frederick now stands, the other was in the little town of Frederick itself. That fact indicates a development that was very important for the future history of the congregation. So, before we go into details about Muhlenberg's important visit in this congregation in 1747, we must take another look at the old Church Record which Pastor Naesman began the preceding October. We must ascertain, if we can, how this congregation started to move from the country into the town.

## CHAPTER VI

### GOING TO TOWN

The very first sentence in the old original Record Book begins with these words: "On October 31st, 1746, I, Gabriel Naesman, pastor at Wicaco in Philadelphia, preached in this new town situated in Manachasi." This refers to the town of Frederick.

Monocacy was the name applied to the whole valley of that River. The valley extended lengthwise from the Pennsylvania line to the Potomac. The white settlers on the frontier followed the custom of the Indians in designating districts or regions by the name of the rivers that flowed through them. Sometimes it was a mountain but usually a stream of water that gave its name to a part of the country. So it was with this Indian name Monocacy. It did not designate a spot or a place. It did not mean a village, as many writers have assumed. It designated the whole region or valley. When references are made to "Monocasie" in a document as early as 1732 and one in 1734, it must not be concluded that this was "a well-known town" or "a place of some prominence." It was their way at that time of referring to a general locality. It was the Valley traversed by the Monocacy River and its tributary creeks. It was variously spelled, Monocacy, Monocasie, Monockesy, Manachasi, Manaquesy, Manacksen, Mannakes, and Mannackes.

The earliest settlements in Monocacy, as we have seen, were made near the point where the Monocacy Road from Pennsylvania crossed the Monocacy River, about a mile southeast of the present town of Creagerstown. From that point year by year after 1732 the plantations of these Germans from Pennsylvania stretched out, chiefly towards the south, until there was almost a continuous string of them as far as the Potomac River. In the meantime people of other nationalities had moved into the Valley, particularly the lower parts of the Valley. Such were the Scotch-Irish from Pennsylvania and the English from Annapolis and Baltimore.

The first town in all this section of Western Maryland began to take form in 1745. It was named Frederick in honor of the second son of Lord Baltimore. It was located three miles west of the Monocacy on both sides of the Carroll Creek. The plantations of

some of the Lutherans were located in that neighborhood. At least two of them had been there for nearly ten years before the town was laid out. When the town was laid out, in September, 1745, Lutherans were among the first to purchase lots.

In the meantime the Lutherans in that part of the Valley had begun to hold services among themselves. They belonged to the congregation that had been organized by Stoever in 1738 and had built the little log church ten miles farther north than Frederick in 1743. But these Lutherans in the lower part of the Valley found that the distance and the weather often prevented them from attending the services in the little church up on the Monocacy River. So they sometimes gathered in one of the homes down near the Carroll Creek and held their own services. This was done without any thought of starting a new congregation or separating from their fellow Lutherans farther up the River.

Within a few months after the new town was laid out, these Lutherans in this part of the Monocacy Valley had plans for a second church building. It was to be located within the new town. During the summer of 1746 these plans were carried into effect. A temporary log building was erected on the lot where the Lutheran parsonage now stands. When Naesman in October, 1746, visited the congregation, he preached not only in the church that had been built on the Monocacy in 1743 but he also went on ten miles farther to the Lutherans about the Carroll Creek and preached in the new church in the new town called Frederick. Here he found the big blank record book. It had been purchased by the combined efforts of Lutherans in all parts of the Valley. That is clear from the names in the list of those who contributed to its purchase. But it had waited for some minister to inscribe it and give instructions for its use. Naesman took the book and on its first page wrote down a brief account of his visit and his preaching on Reformation Day in the new town in Monocacy.

The book was regarded as the property of the entire congregation both that part that worshipped up "among the hills" and that part that worshipped "in the new town." For that reason the name branded on the back of the precious volume is not the Congregation of Frederick but "The Congregation of Monocacy." It is not certain but it seems highly probable that the book was carried by



Naesman to the upper part of the valley and placed in the keeping of some of the church officers there. At any rate, there is where Muhlenberg found the book and wrote in it when he paid his historic visit to the congregation nine months later.

Returning to Philadelphia Naesman reported to Muhlenberg what he had found and what he had done and he conveyed to the great organizer the earnest plea of the frontier congregation for the means of grace through the regular ministration of an ordained pastor. This plea was carried not only by word of mouth but also by written petition. A paper was drawn up setting forth the situation among the Lutherans in Monocacy and declaring their intention to adhere unanimously and unswervingly to the Augsburg Confession and to reject every false teaching and all false teachers. The document was signed by most of the members of the wide-stretching congregation. It was sent along to the United Ministers in Pennsylvania and it brought from Muhlenberg the promise that he would visit the congregation the next summer. Whether that document was ever returned from Philadelphia we cannot now determine. But fortunately for our purpose, a copy of it was made and the copy was entered in the old record book, where we may decipher it today. It is written on the last two pages that precede the thumb-index at the end of the volume. It does not, of course, contain the subscribed names. They appeared only on the document that went to Philadelphia. Its opening lines we have already quoted in order to show the exact date and the approximate place of the first church that was built. The closing lines are of equal interest because they show us the congregation in the process of transferring its headquarters from the upper part of the Valley to the town of Frederick.

For the light that it throws on the entire situation in this critical period in the infancy of the congregation, we present a translation of the entire document here:

"We the undersigned members of our Evangelical Lutheran Religion which Doctor Martin Luther in the year 1530 at Augsburg publicly confessed before the whole Empire, wherefore this doctrine is also called the unaltered Augsburg Confession, to which symbol or confession of faith we unanimously adhere,—this above mentioned congregation built the Evangelical Lutheran Church a

short mile from Michael Reissner's plantation northwards in the time of Pastor David Candler, as man reckons, one thousand seven hundred three and forty after the gracious birth of our Redeemer and Savior Jesus Christ. In this above mentioned Church with the name                   divine services are instituted by us Evangelical Lutherans and our confession of faith which is composed and contained in the writings of prophets and apostles; also the Catechism of Doctor Martin Luther is the very best and most reliable 'analogy of faith,' it is, so to speak, the proper mark and plumb-line with which to recognize every kind of correct teaching and to ward off false teaching, as has been said, not with simple teaching but with fine-spun 'disputations' the truth suffers injury and is lost; if now it is asked who set up the Symbol and why, answer: the Symbol or the Christian Faith was set up by the dear apostles as the name Apostles Creed (*Symbolum Apostolicum*) implies, and it is understood that it was composed and brought together by them before they set out to obey the command of the Lord Christ and separated to teach in all the world, and this for two reasons and for the sake of two people, first for their own sakes and for the sake of all teachers who should come after them and should walk in their doctrinal footsteps in order that they might have a sure standard of doctrine which they could confess; for if we did not know what terrible injury is caused when one teaches and speaks in ambiguous terms our own experience should easily have taught us to our great sorrow. Therefore St. Paul faithfully warns his Corinthians in the first epistle to the Corinthians: But I admonish you, dear brethren, &c. and Acts in the second chapter; here we see what St. Paul suspected, and of course already in his time Satan was in action. And so in order to circumvent him the Apostles (composed) this Symbol as a *norma doctrinæ perpetua*, i. e., a perpetual doctrine, first, as already said, for the sake of the doctrine, second, for the sake of those who hear, and for the sake of all Christians of all time, in order that they could not be drawn by dubious double-tongued or hazy creeds and confessions with all kinds of meaning and full of misunderstandings but might be brought to Christ in the right way by simple faith and confession. So also here in this outward assembly of the Christian congregation in this life (people) may have the sure guide for doctrine and their

rule for the Christian faith, so that they may distinguish friends from foes and may not permit themselves to be blown about and rocked by every wind of doctrine by the craftiness of men, Ephesians IV and so forth. We have also indicated how dissatisfied we have been with the innovations we have described and we do not by any means propose to keep silent nor to permit them to be introduced and taught in our Church. We will not permit ourselves to be robbed of the true doctrine or our goal to be demolished Colossians II. This then is our declaration that we know our faith and confession is not built on the soft sand of human reason and intelligence but on the Lord himself and his divine Word, so that we may not desecrate it with infidelity or doubt but may actually have in it what it promises us, namely, forgiveness of sins and eternal life. To that end may God help us and the heavenly Father through his Holy Spirit for the sake of his only begotten son Jesus Christ, Amen. Here then follows the register of the persons, with names and surnames, from our Evangelical Lutheran congregation who have built the above mentioned church in the hills and the church in the new town Friederichstawn and also all who for the strengthening of their confession of faith subscribed their names on the 31st of October, 1746, when the Swedish Pastor Nasmann was here, which register was sent to the ministers and Pastor Bronnholz to Germanntawn, and now for the congregations recollection is written in the Church Book. Done in the new town of Friederichstawn, the 31st of October, 1746."

This interesting manuscript covers two pages of fine script in the original church record book, pages 414 and 415. It is impossible to reproduce in the English translation the quaintness of diction that we find in the original writing, or the confused punctuation or the peculiar spelling curiously phonetic. At two places it has been necessary to supply a word in order to complete the sentence.

It will be noted that the writer of this document uses his recollection and reproduces what he remembers of the Reformation sermon he had heard from Pastor Naesman that day. His recollection is not entirely accurate. For he makes Luther the author of the Augsburg Confession, and seems to think that Luther's personal appearance "before the whole empire" (which was at Worms in 1521) was the occasion of composing the Augsburg Confession



(1530). He is careful to mention as many of the ordained Lutheran ministers as his theme will permit; Candler, Naesman (whom he makes a German with double n) and Brunnholz. He would claim the authority of the Reverend Ministers of Philadelphia and Germantown by indicating that the Register of those who subscribed on October 31, 1746, was submitted to them, apparently for their approval, or perhaps to enforce the petition of the Marylanders for a really Lutheran minister. And the writer seems to delight in the date, October 31, 1746, as much as Naesman himself had delighted in it, for he repeats it twice in close succession near the end of his document.

This document bears eloquent witness to pioneer conditions and the clash of denominational interests on the frontier. Before the several denominations were organized in this country, long before there were any denominational headquarters or any zealous mission boards, even before there were ministers to man the congregations, the laymen were vigorously championing their distinctive doctrines and practices according to the best of their understanding. They were quick to detect deviation from the straight line of denominational orthodoxy and vigorous in repelling any effort to proselytize. Sheep-stealing was met with violence.

This conflict of religious colors, so characteristic of American Christianity a century and a half later, impresses the reader today with the confessional loyalty of the laymen in that early day. They acted on their own initiative. Their knowledge of Church History might be limited. Their idea of the origin of the Apostles Creed might be rather naïve. Their information about the facts of Luther's Reformation might not be entirely clear. But those humble Lutheran citizens on the frontier (and the same was true of the Reformed) knew their orthodoxy. They knew a Moravian when they heard him preach. They resented the effort to lead them away from the Church of their fathers, and more than once they stalked noisily out of church during the sermon or locked the church doors to keep the double-tongued preacher out of their Evangelical Lutheran pulpit. Their loyalty stirs our admiration even if their methods of procedure are no longer considered conventional.

From this document it appears that the "Congregation in Monocacy" had built two churches before October 31st, 1746. The one is

dated 1743 and is called "the church in the hills" (die Kirche am Gebürge) and the other is called "the church in the new town of Frederick" (die Kirche in der Neuen stadt Friederichstawn). The second church is not dated. Both churches are said to have been built by members of one and the same congregation, "our Evangelical Lutheran congregation." The congregation was not yet named in 1746, and the blank space indicates a hope that was never fulfilled, because when a definite name was given to the congregation more than sixty years later this old document was long since forgotten.

This is the situation that Muhlenberg found when he came to Monocacy in 1747: a single congregation with headquarters up the valley where the road from Pennsylvania crossed the River but with a preaching-point also ten miles farther south where a new town had been laid out twenty months earlier.

Then as the town of Frederick grew, the Lutheran congregation in Monocacy witnessed the same process that had taken place at York and Hanover and other places and that has taken place many times since then: the "preaching-point" in the growing town outnumbers and outgrows the mother-congregation in the country and attracts congregational headquarters to itself. The country organization declines and sometimes even passes out of existence, as was the case in Monocacy.

Three years after Frederick had been laid out as a town, a new county was erected. In 1748 Frederick County was separated from Prince George County. The town of Frederick was made the county-seat and soon there were important accessions of new population from various sources. The great natural advantages of the region helped to further the success and comfort of the immigrants. Fertile soil, numerous streams, valuable mineral deposits, and abundant water-power, combined with the liberal offers of the government and the low rates for land to induce immigration not only of Germans and Scotch-Irish from Pennsylvania but also of English and Germans from Baltimore and Annapolis and even from Virginia and Georgia. In a very few years hundreds of fertile acres were yielding their annual crops in abundance. Iron-works and copper-works and glass manufacturies were in active operation. Fields, furnaces and forges poured out their products

for export and furnished the background for healthy growth of town life in the new county-seat.

In these developments the members of the Lutheran Church participated to the full. The number of Lutherans in the "new town" and its vicinity increased much more rapidly than those in the upper part of the Valley. A more substantial church building was undertaken in the town in 1752, four years after Frederick became a county-seat. That same year the congregation secured its first resident pastor. A parsonage was built for the new pastor and, naturally, it was located in the town. The church book which up to this time was in the keeping of the church officers near "the church in the hills" was brought to Frederick and kept in the parsonage. From that time forward the Lutheran congregation is no longer called "The Congregation of Monocacy" but the Lutheran Church in and about Frederick. The headquarters had been transferred from the country to the town.

Henceforth as the congregation's membership in and near the town increased, its relative strength in the community to the north steadily declined. But for many years all the Lutherans in the county continued to be regarded as a single congregation. Occasionally the pastor, in recording the catechumens who were ready for confirmation, would separate the list into two parts and indicate that some of them were "in the hills" (in den Bergen). The portion of the catechetical class that lived "in the hills" was practically the same in size from year to year, so that already in 1772 it was only one-fourth of the total class. In the elections of councilmen they frequently designated certain nominees as being "from the town" (aus der Stadt) and others as being "from the woods" (aus dem Busch). Usually there were twice as many from the town as from the country. This practice of designating the councilmen according to their residence in town or country continued as late as 1784. By this time the part of the congregation living up the Valley was so far outnumbered by the part living in Frederick and its immediate vicinity, that it was a negligible quantity in the affairs of the congregation. The names of the settlers from that end of the congregation cease to appear in the transactions recorded in the big book.



Then, too, a new village had begun to grow up not far from the site of the old original log church of 1743. It was called Creagerstown. It started about 1775. It was about a mile distant from the site of the old church, on higher ground and therefore more advantageously situated. There the Lutherans in that part of the county banded together, withdrew from the "Congregation in Monocacy" which now had its headquarters in the town at Frederick, formed a new congregation, called it St. John's Lutheran Church, and built their own church edifice in 1791. This was a new beginning. It was a new and different congregation. It had no continuity with the old congregation on the banks of the Monocacy.

For some years the pastor of the Frederick Lutheran Church served the new congregation in connection with his own, but in 1810 St. John's in Creagerstown was united with several other smaller congregations in the county to form a separate charge, and thereafter the Frederick Lutheran Church stood alone.

This completed the process by which the "Congregation of Monocacy", begun in 1738 and centering originally on the banks of the Monocacy River ten miles north of the Carroll Creek, moved into the town and became the Evangelical Lutheran Church of Frederick.

## CHAPTER VII

### A FUNDAMENTAL INSTRUMENT, 1747

When the "Congregation of the Monocacy" moved into the town of Frederick it had survived the most critical period in its history. It had outlived the danger of dissolution. That danger was very real until 1747. Then an event occurred that assured the future of the congregation.

The little Lutheran organization was less than nine years old. For nearly three years it had been sorely distracted by the split that Nyberg opened in its ranks in 1744. It was weakened by its affair with the unholy Rudolph. Its great zeal for the means of grace from a regular minister exposed it constantly to further ravages of the unscrupulous. For those were times of unorganization and confusion in general church affairs.

In their desperation the pioneer Lutherans on the Monocacy sent appeal after appeal to the United Ministers in Pennsylvania. That was the only organization of any kind to which they could appeal in this country. These appeals finally brought a visit from the father of American Lutheranism. It was this visit by Muhlenberg in the summer of 1747 that saved the congregation from complete distraction and fortified it against the very real dangers that were threatening its existence.

There were several good reasons why the great organizer of the Lutheran Church in America answered the appeals of the Monocacy Lutherans and made the long journey to visit them. For one thing, quite a number of Muhlenberg's parishioners in Pennsylvania had taken up their abode in the Monocacy settlement. He himself stated that between 1742, when he arrived in America, and 1747, one-half of his congregation at the Trappe had removed westward to the extreme limits of Pennsylvania or on into Maryland and Virginia. In this way his personal interest was enlisted in the Maryland Lutherans.

Then, too, the appeals of the Monocacy congregation made their impression on the sensitive soul of the great pastor. The welfare of all the churches rested on his heart. His native ability, his qualities of mind and heart, and the circumstances under which he

had been sent to America by the Church authorities in Halle (Germany) and in London brought it about that as soon as he arrived in Pennsylvania he assumed the leadership in organizing and strengthening the Lutheran congregations among the people on the frontiers. The case of the Lutheran congregation in Maryland seemed to present a very real need. There was no one else who could or would accept responsibility in the case. John Caspar Stoever no longer felt any interest in the congregation after 1742. That was the year Muhlenberg arrived with his well-attested commission from the high authorities in Europe. There was little coöperation between Stoever and Muhlenberg. Stoever did not always approve of Muhlenberg's methods or his insistence on penitence and piety. As Muhlenberg's range of activity expanded, Stoever's contracted. The Monocacy congregation Stoever had placed in the charge of his own man Candler in 1743 and on Candler's death the next year Stoever felt no special obligation to look after the Maryland congregation. It was now Muhlenberg's responsibility or nobody's. The Lutherans on the Monocacy understood the situation. They did not appeal to Stoever but to Muhlenberg.

Muhlenberg accepted the responsibility. His days were very full indeed, and a journey to the Monocacy and return to Philadelphia was the work of a week. He found it difficult to answer the appeals in person. In October, 1746, as we have seen, he sent a substitute in the person of Gabriel Naesman. And Naesman's visit was very helpful. But more was needed. Muhlenberg received the written appeal sent by the hands of Naesman and sent a promise that he would visit the petitioners the following summer. He sensed the seriousness of the situation among the Lutherans on the Monocacy. He knew what terrible confusion resulted from the efforts to draw the Lutherans away from their allegiance to things Lutheran. He himself, when he arrived in Philadelphia from Germany late in 1742, found the congregations there in eastern Pennsylvania distracted by the very same conditions. He saw the same sort of trouble among the Lutherans in Lancaster. He had received vivid accounts of the confusion that Nyberg and the Moravians had caused among the congregations formerly served by Mr. Candler. All three of them, York, Hanover, and Monocacy, suffered the same experiences. So Muhlenberg decided to under-



take the long journey, visit all these congregations in turn, and try to restore order. His objective was the Congregation of Monocacy.

The visit of the patriarch marked an epoch in the history of the congregation. It brought the congregation out into the general current of Lutheranism in this country. It gave them a new lease on life by consolidating them and fortifying them against intruders. Above all, it provided the congregation with a fundamental instrument that for a long time served them as a constitution. It brought order out of their confusion and assured order for the future.

An event of such importance calls for a detailed account. We have a good source of information about it. Muhlenberg himself gives a full account of his journey to the Monocacy and its various incidents. He sent regular reports of all his activities to the Church fathers in Halle. There these reports were published and used as ammunition in securing men and funds for the missionary field in America. The two German volumes containing Muhlenberg's accounts are called the Halle Reports. In this work we find Muhlenberg's interesting account of his experiences among the Monocacy Lutherans in the summer of 1747. It throws a flood of light on the conditions that existed in the "Congregation of Monocacy" at this time.

He begins his account by saying: "In the month of June I was obliged to undertake a journey through Pennsylvania to Maryland." He had finished the Pentecostal communions and confirmations in his own charge, which consisted of congregations at Philadelphia, the Trappe, and New Hanover. He set out from New Hanover on June 10th. The schoolmaster, Jacob Loeser, went with him. On the 11th he preached in a union church (Lutheran and Reformed) where Reading now stands, and that evening he reached the home of his father-in-law Conrad Weiser at Tulpehocken. After a visit of a week among Mrs. Muhlenberg's relatives, preaching and catechizing and counselling, he turned westward on the 19th and reached Lancaster that evening. There he witnessed the deplorable condition of the congregation as a result of Nyberg's activity. He stayed until Sunday noon, the 21st, baptizing, catechizing, conducting an election for a church officer, and preaching on Sunday morning. On Sunday afternoon he hurried away, because, he says, "I had to make twenty-two English miles that day yet, for I

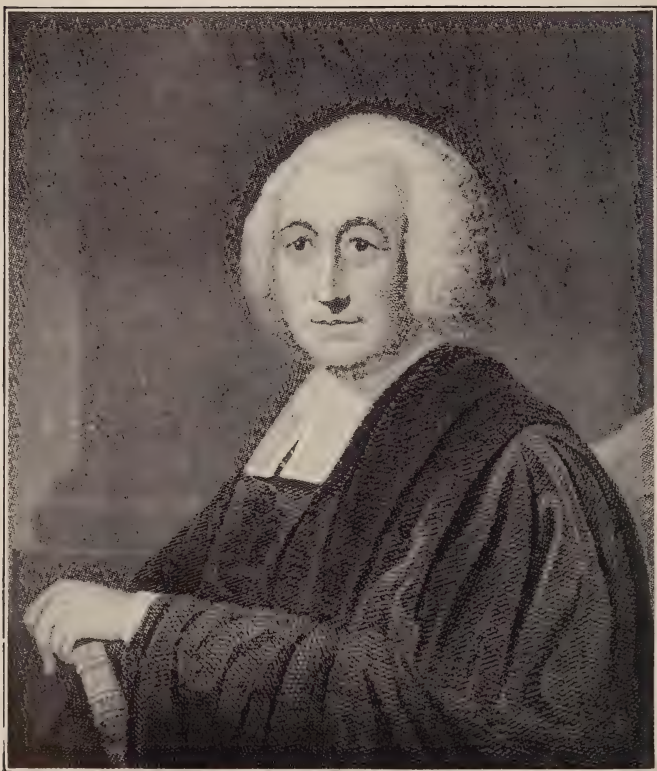
had promised to preach in Maryland on June 24th." At York he found the same kind of division and strife as at Lancaster. He spent a day there. The next day, Tuesday, the 23rd, he preached to a great company of people in a large barn at Conewago (Hanover) which he calls "the last place in Pennsylvania." Here also he tried to heal the difficulties caused by Nyberg. In the congregation he recognized some who were formerly members of his congregations in eastern Pennsylvania.

Then Muhlenberg set out on the last and most difficult lap of his journey to the Monocacy. He tells the story in an interesting way, and since it has never before been translated into English, we reproduce his important visit to our congregation in his own words. He is at Conewago on Tuesday, June 23rd, and he writes: "Here appeared two men who had come from Maryland to fetch me, show me the way and furnish me company on the trip. At two o'clock in the afternoon I left this place and rode away with them. We had thirty-six miles to make. It soon began to rain heavily. Because of the heavy rain and the muddy roads we had not covered more than eighteen miles when night fell. But we found no house where we could put up. We were in a woods when darkness came. The rain became heavier and the roads deeper, so that our poor horses had to wade in water and mire over their knees. It was two o'clock at night before we finally reached our destination. We were half dead and completely exhausted. Only the mercy of God had enabled us to survive without harm those thirty-six miles across swamps and streams and under a constant downpour of rain.

"Now I was in the neighborhood called Manaquesy of which the Moravians boast so much in their reports. Here I found a church of wood and two parties in the congregation. Some adhered to the Moravians and had allowed themselves to be served by Mr. Nicky, one of their teachers; but just as I arrived he had set out for Bethlehem. The other party in the congregation had accepted as their preacher the deceiver Carl Rudolph, whom I have mentioned before; but some time before they had dismissed him. The latter party had the same experience with Nyberg as the people in York and Conewago. They had at last locked him out of the church because he had tried to introduce a Moravian brother as their Lutheran preacher. They had now for nearly a year earnestly entreated







REV. HENRY MELCHIOR MUHLENBERG, D.D.

(See Chapter VII)

that one of our ministers should come and administer the Lord's Supper to them. We could not refuse, because after they had freed themselves from Nyberg and Carl Rudolph they had clung to us and to show their love had made a small contribution towards the building of the church in Germantown. My arrival seemed to be an occasion of joy for them, but my heart was depressed when I saw the sad split in the congregation and learned that both sides had fought each other in hard and unlovely ways.

"The downpour of rain continued on June 24th. We went to the church and most of our Lutherans were present. Three or four persons of those who are inclined to Moravianism were there also. Before we began the service I had them give me the Church Record and in it I wrote in the English tongue some sentences and articles. They were brief and their main content was to the effect that the subjects of his Majesty enjoy the free exercise of religion in this country, that our German Lutherans confess and subscribe the Holy Word of God in the prophetic and apostolic Scriptures, and further the unaltered Augsburg Confession and the other symbolical books; that where they can have it so, they have the sacraments administered to them according to these confessions by regularly called and ordained preachers; that according to their rules open sinners or gross and impenitent offenders against the holy Ten Commandments of God and the laws ordained of Christ are not tolerated as Church members among them; and so forth. This I read publicly to the congregation and explained it to them in German. Then I added that whoever wanted to be such a Lutheran and so to remain should now subscribe his name.

"Those of the Lutherans who were present gladly subscribed the document. But when we came to those who were inclined towards Moravianism, they would not sign but made a number of charges. As a matter of fact, they said, they had always hitherto observed everything in the articles that I had now written in the Church Book. For, in the first place, they had been disillusioned about regular preachers some years before. And indeed when a Swedish or German preacher from Pennsylvania occasionally visited them, he never could get enough money and they in their poverty could never pay him enough, and so at last the visits would cease. In the second place, this made it necessary for them to call a Lutheran

preacher from Bethlehem. Now they regarded Brother Nicky, whom they have had to serve them, as one who teaches pure doctrine according to God's Word and the symbolical books; but when they tried some time ago to instal him into the Lutheran Church, the larger party resisted and locked the doors. And in addition to all this they had permitted the cheat whom I have already mentioned, Carl Rudolph by name, to officiate in the church as preacher, though he was not ordained, was false in doctrine, and godless in his life. Such conditions had compelled them therefore to separate themselves from such a church and congregation, and to buy their own tract of land on which they intended to build a church and a school.

"The others made answer to these charges and said among other things that they did not know of any Pennsylvania preachers who had complained that they had not received enough money. I asked all of them whether they meant me, whether they had given me anything, or whether I had asked anything of them. From both sides they answered, No. With reference to the other points I told them that both sides had been at fault and had given occasion for much offence. The blessed Luther, I told them, had warned against a white and a black devil, because the messengers of both do great harm.

"After that we sang a hymn of penitence and I preached from Luke 15 about the lost son. After the sermon I asked those who were inclined towards Moravianism whether they would re-unite with the others, whether they would subscribe the articles in the Church Book and would do better. They answered that they would if I would stay there and be their preacher. I answered that this was not my call, as they very well knew. But I told them that if they would restore unity among themselves and would manifest a genuine desire for an orthodox and devout teacher from our Church, God would come to their help and send them such a one as they needed. They answered that Brother Nicky from Bethlehem was just that sort of man and that he preached precisely the same truths as I did.

"The larger party arose and asked permission to say a word. Then they set forth with considerable emphasis that this was the first time they had heard me preach, that I had preached to them of



penitence, faith and salvation, but that the Brethren in their sermons almost every time made fun of penitence, law, prayer, struggle and such important truths, and so forth. They went pretty far afield but I drew them back to the matter in hand and once more asked (those inclined towards Moravianism) whether they would separate from the Moravian party and subscribe the articles. They answered that they stood by their former statement. After a short earnest appeal in which I showed them the harmful results, I asked both parties whether they would cherish personal hatred and enmity against one another. They pointed out to one another various ugly expressions which earlier in the controversy they had let fly at one another and then they forgave one another these things, at least in words. Concerning their hearts I could not judge.

“Those who had subscribed their names had a meeting, chose from among their number deacons and elders, and promised to use their best knowledge and conscience to conduct the affairs of the church and the congregation according to the aforementioned articles. Then they entreated me once more with great emotion to administer to them the holy sacrament of the Lord’s Supper. They said they were so far removed from preachers that they almost felt themselves abandoned. They insisted that they had been such a long time without the sacrament that they were hungry and thirsty for it. I on my part thought about the matter carefully and could not see sufficient reason to deny the sacrament entirely to these people. But in order that my conscience might not be burdened I took occasion, while the Moravians were still present, to make still one more public appeal to them to exercise true penitence and faith. I stirred their consciences, as the Lord gave me grace, and directed them as burdened sinners to Jesus Christ for his justification and for his sanctification in the future. We cast ourselves into the dust before the majesty of God. We wrestled with prayer and pleading. We sought admission to God’s favor, as well as we could. We made a good acknowledgment of our faith in the confession of our sins. Then we received the holy sacrament of the Lord’s Supper.

“The reasons why at this place I wrote something in the Church Book and asked them to subscribe their names, are as follows. Wherever the Moravians come, they first try to attract the most respected, the most pliable, and the richest. As soon as they have

gathered a group of adherents at any place in this country, the controversy begins about the church building and the schoolhouse. The strife begins with words but sometimes it goes on to tumult and blows. Then follow the sad divisions and the unedifying quarrels among neighbors and relatives, parents and children, married couples, and brothers and sisters, in which they misuse the beautiful sayings in St. Matthew 10:34-37, and never apply to themselves what is written in Jeremiah 14:14; 23:21; Galatians 5:15; and 2 Corinthians 12:20. Then the English authorities hear of all kinds of strife and tumult and quarreling among the Germans and do not understand the situation well enough to know who is at fault. Moreover, the Moravians are able so to misrepresent the poor people who resist their procedure. They get the ears of the government and so blacken and defile the reputation of those who have not yielded to them that these poor people are made to appear as the most stiff-necked rebels against God and against the laws of the land.

“Moreover, the people need certain laws and rules for their own guidance, so that it may not be possible for each one according to his own idea to seize upon any knight of the road and set him up as a preacher and so to confuse and oppress all the others. But of course these laws and articles and their signatures will not help much if we do not come to the assistance of these poor people with properly trained teachers. In the meantime it is very depressing to witness these distressing conditions and not to know how to relieve them. I can say with truth that I could see little difference between the two parties. The party which resists the Moravians has probably the better right to feel itself offended, but inasmuch as most of them are as yet unconverted, they are not without sinners on their side. In the meantime they have this benefit from the controversy, that they have been driven to the Bible and the Catechism. For where this is the case there is always the hope that the Word in course of time will make its holy influence felt if the people could be served by good teachers of our Church. The other party, which has united with the Moravians and which esteems itself so much better and higher, is unfortunately just as spoiled and bad. Although sin does not rule in the same gross manner among them all, nevertheless they love their sins and let them rule

under the cloak of holiness. From beginning to end they hate the words law, repentance, faith, sanctification, prayer, and struggle; and they despise the things that these words represent. Their faith rests chiefly upon light imaginations of the mind and feelings of the senses, not on the Word of the prophets and apostles which is the only thing that can save us and in which Jesus Christ is the corner-stone. Their love is factional and partisan. In short, I have learned on this trip that they need true repentance and renewal quite as much as the eighteen upon whom the tower of Siloam fell. Luke 13. 4.

"On the 25th of June we rode on ten miles farther to a newly laid out town, where a number of Lutherans lived, who also belong to the congregation, but who were prevented by the heavy rains from being present on the previous day. Most of them subscribed the articles in the church record, and elected several of their own number as deacons (Vorsteher) and elders. Three or four persons had adhered to a man who formerly at New Hanover, had assumed the functions of the ministry, (in his diary Mr. M. mentions his name, "my predecessor at New Hanover, the Empiricus Schmid,") and had gone from there to Virginia and had now returned to Maryland. There was a large assemblage of English and German people. At the desire of many members, after preparatory service and prayer had been held, I administered the Holy Supper to some Lutherans, baptized children and married two couples. Both the flocks, that in town and that in the country, begged that I would take to heart their distraction, poverty and need of a preacher, and lay them before our venerable Fathers. They would try to hold together as long as possible. In the evening we rode back to our former quarters. There several persons had gathered and we edified ourselves with prayer and song. They all expressed an earnest desire that God would grant them a regular teacher.

"On the 26th of June we started upon the return journey. With the few adherents of Zinzendorf I could accomplish nothing more. And it was scarcely worth the effort because it was evident that they were not at all in earnest about true penitence and conversion."

This account we can supplement a bit from the old Church Record itself. On Wednesday, the 24th, Muhlenberg baptized two



children, Maria Magdalena, daughter of Valentine Verdriess, and Anna Maria, daughter of Christopher Gag. The witnesses at the first baptism were Christopher Gag and his wife, and those at the second were George Schweinhard and his wife. All three of these men, Verdriess, Gag, and Schweinhard were among the signers of the constitution that day. The following day at Frederick Muhlenberg baptized two boys, John, the son of George Hutzel, and John James, the son of John James. The witnesses at the first of these baptisms were John George Schweinhard and his wife Margaretha, and those at the second were John Hoffmann and his wife, Barbara. Here at Frederick Muhlenberg also solemnized two marriages. The first was that of Frederick Willheit, son of the late Frederick Willheit, with Anna Maria Weisnar, daughter of Bernhard Weisnar. The other was the marriage of John Hoffman, a widower, with Anna Barbara, the widow of Mathias Riessler. Hutzel and the young groom, Frederick Willheit, were also among those who signed the constitution in the big book that day. The four ministerial acts that were performed at Frederick are entered in a different hand from that which recorded the baptisms performed in the older church. It seems probable that the entries at Frederick were made by the schoolteacher who accompanied Muhlenberg from Pennsylvania, J. J. Loeser, and that the others were made by the local schoolteacher, probably Thomas Schley.

This vivid account of Muhlenberg's visit which we have quoted from his own pen throws an interesting side-light on the state of religion in that early Lutheran settlement. Muhlenberg was always concerned about personal piety and righteous living in the membership of his churches. He was quite as much concerned about that as he was about orthodox teaching. In this respect he differed from Stoever and a number of other Lutheran ministers who came to America without feeling the warm impulses of the pietistic atmosphere at Halle. Accordingly, at Monocacy as everywhere else, he tried to quicken the consciences of his people and bring about "true repentance" that would change their lives. He was not favorably impressed with their piety. The great majority of them, he tells the fathers at Halle, are as yet "unconverted." The only hope for them, he thinks, is to send to them a good and regular Lutheran preacher with the Halle stamp.

Perhaps the situation was not entirely so hopeless as Muhlenberg seems to paint it. These poor people had organized a congregation, had built a church, and were holding their own services even without a preacher. Only nine months before Muhlenberg's visit, when Gabriel Naesman was with them, they had composed a document which should have assured Muhlenberg about their Christian zeal as well as their Lutheran orthodoxy. This was the work of their own hands. By Muhlenberg's own testimony they were now studying their Bible and Luther's Catechism, even if only for purposes of controversy as Muhlenberg says. And they were so anxious for the sacrament of the Lord's Supper that they earnestly entreated the minister to administer it and they wept with joy at the prospect of having it. Perhaps Muhlenberg painted his picture in the darkest possible colors in order to impress the fathers at Halle with the great need for more Lutheran ministers in America.

Muhlenberg's narrative has its bearing also upon the matter of congregational organization. Wherever he went the patriarch tried to strengthen the organization of Lutherans in their congregations. In this respect also he differed from Stoever and some others. That is one reason why he, more than any other, deserves to be called the patriarch of the Lutheran Church in America. We call him patriarch, but at the time of his visit to the Lutheran "Congregation of Monocacy" he was just thirty-six years old. Even at that he was as old as the average member of the church there. His authority as an organizer came not so much from his age nor even from his formal commission signed in London and Halle but from his personal qualities of heart and mind. These qualities of leadership, this instinct for organization, came into exercise on that memorable Wednesday and Thursday, June 24th and 25th, 1747. He saw the need and he proceeded in orderly fashion to meet the need.

Before proceeding to hold a service of worship he took the Church Record Book and wrote in it a constitution for the congregation. Those present who considered themselves members of the congregation were asked to sign the constitution. At the close of the service those who had signed the instrument were called together to elect officers. If this action seems to us to be hurried and precipitate, we must reflect that frontier conditions did not

permit the formality of two weeks' notice and advance nominations. Muhlenberg felt that the situation required immediate action and he secured results in his presence.

The next day Muhlenberg carried the big book ten miles down the Valley to Frederick, the "newly laid-out town." There he secured additional signatures to the constitution and on the same page, and had this part of the congregation elect additional officers, indicated them in the book as officers, and that evening took the book along back to one of the church officers ten miles to the north. Concerning the Lutherans in the new town of Frederick he specifically says in his report already quoted that they "also belong to the congregation" whose headquarters at that time were still ten miles up the country. Muhlenberg made no special effort to tie "both these flocks" together. Their union was taken for granted. His effort was so to organize and consolidate the Lutherans that henceforth vagabond preachers and non-Lutherans could not invade the wide-spreading two-churched congregation and scatter its members. To that end the organizer of American Lutheranism provided our congregation with a formal constitution. It was the chief result of his visit.

This fundamental instrument Muhlenberg did not transcribe for his report to Halle. He only gave a very brief summary of its contents. But because it had such important results for the future of the Lutheran Church in Frederick, we set it down here. It covers the two pages in the Church Record that happened to be left blank between the inscription of Naesman in 1746 and the list of those who helped to buy the book. It is written in Muhlenberg's clear bold hand and even today, after nearly two hundred years, it is easy to read. It does not need to be translated, for Muhlenberg wrote in English, and we reproduce it here exactly as he wrote it on that rainy Wednesday morning in the tense atmosphere of the little log church on the west bank of the Monocacy:

"Whereas we the Subscribers, enjoy the inestimable liberty of Conscience under the powerfull Protection of our most Gracious Sovereign King George the Second and His Representatives our gracious Superiour of this province, and have used this blessed liberty since our first settling Here at Manakasy till this day in Worshipping God Allmighty according to the protestant Lutheran



persuasion, grounded in the Old and New Testament and in the invariata Augustana Confessione ceterisq. libris Symbolicis; We will therefore endeavour to pray for our Most Gracious Sovereign and all that are in Authority, that we may lead a peaceable and quiet life in all Godliness and Honesty.

“And whereas we are several times disturbed by pretended Ministers that style themselves Lutherans, but can not produce any lawfull Certificate or Credentials of their Vocation Ordination of a lawfull Consistory or Ministry, and cause Strifes, Quarrels and Disputations among the Congregations, We the Subscribers the Church Wardens and Members of the protestant Lutheran Congregation, erect and constitute and agree and bind ourselves to the following Articuls imprimis

“1. The Church we have erected and built at Manakasy and used hitherto shall stand and remain and be for the worship of our protestant Lutheran Religion according to our Confession, and œconomie as long the blessed Acts of Tolerance and of our liberty stand forever. and the reformed Congregation shall have liberty for their lawfull minister.

“2. No Minister shall be admitted and permitted to preach or administer the holy Ordinances in our Church without a lawfull Call and Certificate of His lawfull Lutheran Ordination and Examination by a Lutheran Consistory or Ministry, and without Consent of the Church Wardens.

“3. Every Year shall be chosen four or more blameless Members of our Congregation for Church Wardens, and they shall be chosen per plurima vota.

“4. The Church Wardens shall hold and preserve the Key of the Church, the Vessels and Ornaments that belong to the Church and Congregation and deliver every piece in time of Worship or when Necessity requireth it.

“5. Two of the Church Wardens shall keep an exact Account of the Alms and be ready to lay at the End of the Year the Reckoning before the rest of the Church Wardens and the Congregation.

“6. Whenever a Member or Church Warden of our Congregation should turn to an other persuasion, or lead a notorious sinfull Life against the ten Commendments or against the Constitutions

and Laws of our most Gracious Superiours, He or they shall not be accounted for a Member of our Congregation but be excluded. To this before mentioned Articuls, which only tend to promote peace and Quietness we set our Hands this 24 day of Juny 1747. In the 21 year of the Reign of our most Gracious Sovereign King George the Second, whom the Lord preserve!"

The names subscribed to this important paper are as follows:

Johannes Verdries	Hannss Georg Lay	} Church Wardens
Martin Wetzel (his mark)	Johannas Reitzmann	
Michell Reisner	Johann Michel Roemer	
Henrich Sechs (his mark)	Georg Michel Jesserang	
Deter Lehnick (his mark)	Peter Apfel	
Johannes Taffelberger	Henry Sex (his mark)	
Johann Sechs	Jacob Hoff (his mark)	
Christophel Gag	Martin Wetzel (his mark)	
Valentin Verdries	Georg Schweinhardt (his mark)	
Hanss Georg Soldner	Georg Hutzel	
Johann Christoph Schmiedt	Gabriel Swinehard	
Johannes Vogler	Phillip Kuentz	
John Davis	Velten Usselman	
Friederich Verdries	Johannes Schryack	
Martin Wetzel, Junior		
Nicholaus Wetzel		
Friederich Willheut		
Georg Honig		
Jorg Foelz		
Johannes Schmidt		

This instrument, we observe, is written in English. It is the only thing in the entire book that is in English although some of its records carry us sixty-four years further into the future. It was long foresight on Muhlenberg's part that led him to write this constitution in English. He seemed to sense the fact that some day English would be the language of the whole country and therefore, if this congregation was to endure to the long future, it would be well that its fundamental instrument should be in that language, even if it did require at first to be explained in German to those who first subscribed it. Muhlenberg was more far-sighted and broad-minded in this matter of language than many of his successors during a hundred years, for many of them vainly but stubbornly and with great disaster to the Lutheran Church in general

resisted the steady advance of English in the worship of our churches.

Muhlenberg in preparing himself for his work in America had studied English and had spent two months in London. He mastered English well enough to write it and preach in it. In America his style and fluency improved. Here in Frederick County, Maryland, he has occasion to use it again. It was a wise procedure as the sequel proved. And in this connection we note that Muhlenberg's son Frederick, born two and a half years after the father's visit to the town of Frederick, had a strong predilection for English and as Speaker of the first Congress of the United States in 1779 presided over the meeting which officially decided that English should be the legal language of the land.

Another reason why Muhlenberg wrote our constitution in English was that the colonial authorities of Maryland did not understand German. The patents that these settlers had received for their lands were all in English. In all their dealings with the law and the proprietors they had to secure interpreters and use English. As with the Germans in other British colonies, this was a serious practical disadvantage to them. The Lutherans on the Monocacy had suffered misrepresentation before these authorities. The patriarch wanted to write the constitution so that the English-reading authorities could understand it. His prudence suggested to him that if the difficulties in this congregation should ever reach the courts or the colonial authorities at Annapolis, it would help to clarify matters if this basic instrument of organization was in the language of the realm. This fundamental instrument was written for the long future.

Muhlenberg knew the current proprieties both of conversation and of written documents. In the opening paragraph he pays proper respect to the King of England and to the proprietor of the colony of Maryland, taking care at the same time to emphasize freedom of conscience and to define the position of Lutherans. The Latin phrase means: the Unaltered Augsburg Confession and the other confessional books.

In the first of the "articuls," the paragraph numbered 1, the purpose clearly is to guard against the alienation of the church building from the possession of the Lutheran congregation. The last sen-



tence about "the reformed Congregation" and "their lawfull minister" was inserted after the rest of the document was completed. That is clear because it is written in smaller letters and compressed into the small space between paragraphs 1 and 2. It is in Muhlenberg's hand. It seems highly probable that Muhlenberg added this one sentence on Thursday the 25th in the town of Frederick. There the Reformed had organized a congregation seven weeks before Muhlenberg's visit. The Reformed lived on good terms with their Lutheran neighbors all through the Monocacy Valley. And Muhlenberg was friendly with Schlatter, the organizer of the German Reformed congregations in Pennsylvania and adjacent states. The newly organized Reformed congregation in Frederick had plans for a church building but the building was not completed until the next year. In the meantime the Lutherans, so it would seem from this document, agreed that the Reformed might use the Lutheran church when they had regular ministers to serve them. And Muhlenberg inserted this in the fundamental instrument that he had drawn up for the Lutheran congregation. That one little sentence, though inserted as an afterthought, is a beautiful manifestation of Christian courtesy between these two ecclesiastical relatives. It stands in refreshing contrast to the sectarian strife with which the Lutherans had to contend in other directions.

The second article in the constitution is calculated to guard the pulpit of the Lutheran church from invasion by men who claimed to be Lutheran ministers but who were not ordained as such. The authority and responsibility with reference to the use of the pulpit is imposed in the "wardens." These were the duly elected officers of the congregation, and in calling them "wardens" Muhlenberg simply uses the term that he had found in use among his neighbors of the Church of England.

It will be observed from articles 3 and 6 that Muhlenberg is specially concerned to have persons of good character not only as wardens but also as members of the church. The wardens are not only to be held to a strict reckoning of all moneys and other property, but they are to be "blameless." And every member who does not obey the laws of God and man is to be "excluded." Article 4 reflects the custom of having the church officers take to their homes

between services not only the key of the church but also the ornaments and communion vessels and other articles of value.

The purpose of the entire document, as stated in the last paragraph, was to promote peace and quietness. This purpose was in large measure accomplished. It is difficult to see how the congregation could have survived much longer if Muhlenberg had not come when he did. His coming was a benediction to the church. The clear and simple instrument which he wrote in their Church Record gave them a new sense of stability and furnished them leading for more than a generation. It tided them over the most critical period of their history and helped them to make that important transition from the woods and the hills (Busch and Gebirge) to the town itself.

Moreover, Muhlenberg's visit and the fundamental instrument that he left with the congregation lifted the church out of its former isolation on the frontier and set it down in the general stream of American Lutheranism that was beginning to flow. In less than a year after this document was written, the first Lutheran synod in America was organized. It was founded by Muhlenberg, and in a very few years the Lutheran Church at Frederickstown was a regular member of that body. The Frederick Lutheran Church thus united its life with the larger life of most of the Lutheran churches in America.

## CHAPTER VIII

### A MINISTER COMES TO TOWN, 1752-1759

Muhlenberg's visit to Frederick in 1747 was a high point in the history of the Lutheran Church there. But that visit lasted only two days. When he left the little congregation and returned to Pennsylvania the Maryland Lutherans were again without a minister and without the stated means of grace. Nevertheless Muhlenberg's account of his visit, as he wrote it for the authorities in Germany, indicates very clearly that he was now genuinely interested in the future of the congregation. He could not, of course, yield to their entreaty that he should stay with them as their minister. But he must have promised to send them a minister as an occasional visitor, and he must have determined in his own heart to provide them a resident pastor just as soon as one could be found.

Back in Pennsylvania Muhlenberg set about to fulfil his promise to the Monocacy Congregation. But more than a year and a half elapsed before he could provide them even so much as regular visits of a minister, and nearly five years passed before they had a pastor to take up residence among them. All through the year 1748 there is only one entry in the Record Book, a baptism on November 8th, and it is in a poor and unknown hand. Then in April, 1749, regular monthly visits begin. Muhlenberg had persuaded the pastor at York to undertake the responsibility for the Monocacy Congregation.

For nearly three years the Lutherans of Frederick County enjoyed the long-range pastoral oversight of the young minister at York. It was the Rev. John Helfrich Schaum. He had been in America a little more than four years when he began to serve Frederick. Born at Giessen in Hesse-Darmstadt, and educated in the schools of the Orphan House at Halle and in the University there, he was selected from the other scholars by the same Professor Francke who had sent Muhlenberg to America. He was licensed as a catechist and sent to America to teach in the congregational school in Philadelphia. That was in 1745. At the same time two other helpers came from Halle to Philadelphia, Peter Brunnholz and Nicholas Kurtz. In 1748 still another pastor arrived, John



Frederick Handschuh. These accessions of ministerial forces greatly delighted the heart of Muhlenberg, and now for the first time he was in a position to answer in some measure the earnest appeals of the long-neglected backwoods regions of the Codorus, the Conewago, and the Monocacy.

Schaum had given excellent account of himself as a schoolteacher in Philadelphia, and in the early summer of 1748 he was sent west to become the new pastor of the languishing congregation in the little town of York. His location here made him the nearest Lutheran minister to the congregation on the Monocacy. He was not yet ordained but he had the right spirit and he was given explicit directions how to proceed and what to do. The timid catechist had no easy task of it at York. There was serious dissension in the congregation. The trouble was very similar to that which we have observed in the Monocacy Congregation, and on the Codorus also it dated back to the activities of Nyberg. During Schaum's first summer in York the strife in the congregation became so great that he was quite discouraged and asked Muhlenberg to send him to some other field. When the York congregation heard this, they composed their difficulties somewhat and begged Schaum to remain.

In the meantime the Lutherans in Maryland kept up their correspondence with Muhlenberg and, probably at his suggestion, laid their appeals also before Schaum at York. By the spring of 1749 Schaum had so far gained the love and respect of the congregation in York that he was able to answer the appeals from Maryland. Six months before that, he had begun to make monthly calls in the Lutheran congregation on the Conewago (Hanover). Now he extended his westward journeys to Frederick. Beginning on Sunday, April 2nd, he made visits to the Monocacy and held services every four weeks. He was an attractive preacher. The congregation was growing and the little churches on the River and in the town were crowded with hearers when he preached. His sermons were Biblical and reflected the pious earnestness that characterized all the men who came from Halle. Schaum had been instructed to keep careful records of all ministerial acts, and the big Record Book of our Frederick Church contains more than half a dozen pages of baptisms that he performed during the next two years.

Two months after Schaum started to visit the Monocacy he was ordained as a full-fledged minister. This event took place at Lancaster, June 4th, 1749, at the second meeting of the Synod which Muhlenberg had organized the year before. In November, 1750, the young pastor was married. On his wedding journey he met with an accident and was so disabled that he was obliged to use crutches for many years. He continued to visit Frederick until February, 1751. Then illness began to afflict him, death carried off his wife and child, and serious opposition began to manifest itself against him in York because of his ill health and because of the strict discipline exercised by the Halle pastors. The Monocacy Congregation continued to be devoted to him and while he could no longer visit them and minister to them, for more than a year after his last visit he continued to correspond with them, to counsel with them, and to aid them in their efforts to secure a resident pastor.

As to a resident pastor for the Lutheran Church in Monocacy, several possibilities presented themselves in these years from 1749 to 1752. First, there was the Rev. Valentine Kraft. He had been a regular pastor in the Palatinate in Germany. In his early ministry there he had taught Latin and Greek to young John Caspar Stoever. For some reason in 1742 he had been dismissed by the Church authorities in Germany and, although now of somewhat advanced age, he decided to try his fortune in America. Arriving in Philadelphia three months before Muhlenberg, he claimed to have been sent here by the Consistory of Darmstadt to bring the congregations in Pennsylvania into order. In their great need the Lutheran churches in Philadelphia and Germantown accepted Kraft as their pastor. But he soon showed his unworthiness. When Muhlenberg arrived Kraft tried to prevent him from presenting his credentials. But a single glance at Muhlenberg's papers by the laymen and a single appearance in the pulpit by Muhlenberg settled the matter. Kraft was superseded. He became a violent opponent of Muhlenberg and sought to lay difficulties in his way wherever he could. For several years Stoever seems to have been sympathetic with his old teacher, but finally the man's moral breakdown led Stoever to abandon him.

Wandering about from place to place the old ex-pastor crossed the Susquehanna in 1747 and soon appeared at Hanover. There for a few months he was accepted as pastor but when the people saw his craftiness and his domineering spirit they refused to tolerate him. He continued to interfere with the affairs of the congregation until he was arrested for violation of the civil law. His next objective was Frederick.

The aged ex-pastor presented himself in the town of Frederick near the end of 1749, while Schaum was making his regular monthly visits. Schaum had warned the people against him, and there is no evidence of any disposition to accept him as the regular pastor. A few people may have called on him for ministerial acts such as marriages and baptisms, and he may have officiated irregularly. But Kraft does not deserve a place among the pastors of the congregation. When he reached Frederick he was very poor, because he had lost all his property in Hanover. We was also quite infirm now. His condition aroused the sympathy not only of his fellow Germans but also of the English residents of the town. The wardens of the Episcopal Church gave him \$50 at Easter, 1751, and had promised a like amount each Easter after that. It was not necessary for them to continue this charity, because before the end of that year death ended his sad career.

Another bootless effort to provide our congregation with a pastor in residence was the case of a schoolteacher by the name of Streiter. He is not to be confused with the good Lutheran pastor of sixty years later, Christian Streit. Streiter was one of those vagabonds who though unordained wandered about the frontier and imposed themselves on the needy congregations. Since 1743 he had been operating among Lutheran congregations in Bucks County, Pennsylvania, and then in those near Reading. At these places Muhlenberg had encountered him and witnessed the sad effects of his bad temper and immoral living.

In the early summer of 1751 Streiter appeared at Frederick and announced that the United Pastors of Pennsylvania had instructed him to take charge of the Lutheran congregation there. The leading laymen had had enough experience to be on their guard. When they asked Streiter for his certificate of commission he said his



orders had come by word of mouth. When they asked for the evidence of his ordination he admitted that he was unordained but explained that he expected soon to be ordained. The councilmen of the Frederick congregation remained unconvinced. A few of the church members were in favor of accepting Streiter as the pastor. Another division in the congregation threatened. The councilmen sent word to Pastor Schaum at York. Schaum had discontinued his visits to Monocacy earlier that year. But he was still interested in the Maryland congregation. He reported to them what he knew about Streiter's disastrous work in Pennsylvania and he reminded them of the constitution which Muhlenberg had written for them. So the officers of the congregation and nearly all of its members decided to have nothing to do with Streiter. In this they were confirmed by the action of the Episcopal minister who had entered official objection to Streiter's performance of marriages because he was not a regularly ordained minister.

Before the end of that same year 1751 the larger and better part of the congregation demanded that Streiter desist and depart. But his name meant strife-maker, and he stayed in Frederick almost a year after he had been repudiated by the congregation, and with a little handful of followers he constituted a constant threat to the peace of the whole community.

The experience with Streiter, however, was the indirect cause of the coming of a resident pastor to the Frederick congregation. It not only led the Lutherans of the Monocacy Valley to renew with increasing urgency their entreaties to the Pennsylvania ministers for a regular pastor and one who would dwell among them, but it also attracted the vigorous attention of the English authorities in the colony. In the end it was through the help of the English that a German Lutheran minister first came to live in Frederick. This interest of the civil authorities in the Lutheran congregation is indicated by several documents of that time. Among others it is reflected in the letters that the Lutherans in Frederick wrote to Pastor Schaum in York. These letters are preserved in Germany today, and we shall read one of them for the light that it throws on the condition of affairs as they existed in Frederick just before the Lutheran minister came to town.

“Frederick’s Town, Feb. 2, 1752.

“Rev. and honorable Pastor, much loved and dear Friend.

“According to my promise, I will endeavor to lay before you our present circumstances. The English minister lodged complaint at our last August court against Mr. Streiter, and contested his official character by raising a question with reference to his ordination; but at least so much was allowed to Mr. Streiter, that if he could show that he was lawfully ordained, he might celebrate marriages as heretofore, which was the real question at issue, but he must confine himself to the Germans and leave the English to their minister. But the English minister caused a provisional writ to be served on Mr. Streiter, upon the ground that he was not regularly called and ordained as a minister. The English minister declared publicly, in the presence of many men, that if we had or would obtain a regularly called and ordained minister, he would not prevent him, from performing marriages among the Germans, if he let the English people alone, but that he would annually contribute more toward his support than any one of our congregation gave. He has on several occasions declared this, and also told me so. When I was last at York I spoke to you of the money which was promised the deceased pastor Kraft, but I could not at that time give you certain authority for it, but I have since learned that it was thus. Two of the English wardens went to Mr. Kraft’s house and asked him if he had enough to live on and how it went with him; to which they doubtless received the answer that he was in no little need. They then promised to pay him annually at Easter ten pounds from the moneys for the support of the English minister. I also informed you at that time what Mr. Dulany, the proprietor of our town, promised us with reference to the support of a minister. When we reflect upon this, in connection with what the English minister has said and what the English wardens offered Mr. Kraft, we should be encouraged to earnest efforts to secure a worthy pastor, so that we may not by negligence lose this opportunity. I also informed you that we have urged the opposition party to withdraw from Streiter and unite with us, so that we all with one accord could call a minister, who, with God’s blessing, would accomplish much more in the congregation than Mr. Streiter

with his contentions ever can. But Streiter learned of it and so influenced them that none of them would consent. On last Sunday the other Vorsteher and some of the congregation sent me to Joseph Hardman to have once more a friendly talk with him about our uniting. As soon as I laid before him the reasons which should induce us to unite, he consented heartily; he said he was as tired of Streiter as any of us were, but he said it would be a shame for them to dismiss him at once in disregard of the promise they had made him; he urged that we should all accept him for one year and then at the end of the year we should all dismiss him. I answered that I would lay this proposal before the other Vorsteher and brethren of the congregation, which I did. When we came to consider this plan we said that it might be easy in this way to remove Mr. Streiter, but we also saw that if we attempted thus to remove him we would be hypocrites, and must pretend that what we did not feel. We could not stain our consciences with such hypocrisy and deceit and get rid of Streiter by treachery, but we would rather pursue a direct and honest course with him. We had a good opportunity of sending to Mr. Muhlenberg an account of all these circumstances, as well as of our hope of support for a minister, and that many of the congregation desire that we should write to you as the United Ministers begging you to care for us and assist us in securing a worthy minister, and I have asked him to send us his views about the matter by the first opportunity. I would hereby also ask you to give us your good counsels as to the way in which we had best proceed so that God may be served and the congregation benefited. We comfort ourselves with the assurance of your friendly disposition toward us and of your kindly intercession for us with your brethren, as well as of your approval of our course.

From your Friend,

Conrad Grosch,

with the approval of all the Vorsteher and of the congregation.

“N.B. If the congregation becomes united, we could readily give a reasonable support to a minister, and if we should receive part of the approbation it would be so much easier.”



This letter reveals a growing desire for a resident pastor at Frederick. Thick and fast the appeals go to Muhlenberg, to Schaum, to the Synod. The need is great. A reasonable support is promised. The Lutherans will cash in the promises of the proprietor and the English wardens and the English minister. The congregation is growing. Streiter is still on the field stirring up strife. The congregation will not be caught in the trap of employing him for one year. They decline to follow a policy of indirection. They will keep a clear conscience and deal directly with the difficult situation. But they need a worthy minister very soon.

In little more than a month after that letter was written a minister came to town. He came from an unexpected source. Not from Pennsylvania nor even from Virginia but from Annapolis he came. He was regularly ordained, thoroughly educated and highly gifted. His name was Rev. Bernhard Michael Hausihl. His numerous descendants spell the name Houseal.

For exactly seven years the Frederick congregation had the services of their first resident pastor, the Rev. B. M. Hausihl. He was only twenty-five years old when he came to Frederick. Born at Heilbron in southwestern Germany in 1727, the son of a school-teacher, he received his theological education at Strasburg. Both his ordination and his wife he received in Rotterdam, Holland. The Lutheran Consistory of that city ordained him as a Lutheran missionary to the Germans in Nova Scotia. He was married at Rotterdam to Sybilla Margaretha Mayer, the daughter of one of the foremost citizens of Ulm. Immediately after their marriage they joined the Mayer family in their emigration to America. Early in 1752 they landed at Annapolis. This was the place of residence of Daniel Dulaney, the proprietor of the entire region in which Frederick was located. He induced the Mayers to settle in his town. Dulaney, as we have seen from Grosch's letter, was personally interested in the coming of a regular Lutheran minister for that congregation. Here was his opportunity. The young minister who intended to go as a missionary to Nova Scotia had his attention directed to the vacant Lutheran congregation in Frederick and vicinity.

So in March, 1752, Pastor Hausihl offered himself to the officers of the Frederick Church. The officers were favorably impressed

with the talented young minister and wanted to engage him as pastor. But in order to be perfectly safe they decided to refer the matter to their counsellor, Pastor Schaum, in York. They wrote him a letter and asked Hausihl to take it to York. We quote a few sentences from the letter. It is dated March 20th, 1752, and is signed by Frederick Unsel: "The condition of our congregation was never so bad in all the time I have lived here as now. The bond of love is utterly broken because of the carnal friendship between Streiter's party and some of the members of the congregation. That party seems externally to hold together well. It has drawn the larger part of our members to itself, and the result is that the true peace of the congregation is destroyed. All of this Rev. Mr. Hausihl will explain to you in person. We have used all possible means to restore peace, but no good results have been attained."

The difficult situation seemed to Schaum to call for decision by a higher authority than his own. He referred the matter to Muhlenberg and the Synod. Hausihl had expressed his willingness to unite with the Synod. In the meantime Schaum seems to have advised Hausihl to go back to his family in Frederick and serve temporarily as pastor for those who would accept his services. This he did. There were many difficulties because of the party adhering to Streiter. But Hausihl by his ability and his splendid bearing commended himself increasingly to the better elements in the congregation. He preached the same evangelical message that they had heard from Muhlenberg and Schaum. And he was just as insistent on godliness and church discipline as the ministers from Halle. During the summer of 1752 Streiter's influence diminished, not only because of Hausihl's increasing favor but also because of the continued opposition of the English to him.

Late that year two of the leading members of the congregation, Frederick Unsel and Conrad Grosch, wrote to Pastor Schaum and sent the letter by the hand of Pastor Hausihl. They asked for final counsel and decision from him and the Synod about Mr. Hausihl's remaining and serving them as pastor. They promised that the congregation would abide by the decision of the Synod. The Synod that summer had made Schaum responsible for general oversight of "the congregation in Frederickstown." Schaum's answer to the new inquiry from Frederick came in the affirmative, and with the

beginning of 1753, Rev. B. M. Hausihl, who had begun his ministry in Frederick nine months earlier, was the recognized resident pastor of the Congregation of the Monocacy. Streiter now left Frederick and went back to Pennsylvania where he joined himself with other malcontents and disturbers of the peace.

Pastor Hausihl continued in the service of the Frederick congregation until the spring of 1759. The last entry in the Church Record in his hand is dated the Sunday after Easter, or, as he calls it, "Quasi Modo Geniti." Hausihl often used Latin phrases in making his records. Was it his special kind of training or was it the English influence that at this early period makes itself felt in the German congregation? At any rate Hausihl was inclined to be more churchly than others who had served the congregation, because after the first year he nearly always indicated the ecclesiastical name of the day on which his ministerial acts took place. The very first record in his hand is that of the five Unseld baptisms which, as we have seen (p. 48), he did not perform and which were not performed at Frederick because they date from 1737 to 1746. After that the baptisms begin with January 21st, 1753 and continue in chronological order until April, 1759. Altogether his baptisms cover twenty-three pages. He gives more than usual space to the record of the baptism of his own son, Michael, on October 10th, 1756, and the whole account of the event is in Latin. When he recorded the baptism of colored children born out of wedlock, as he did several times, he turned the Record Book upside down to make the entry.

Beyond his careful list of baptisms Hausihl left no records at Frederick except three marriages in 1753. Few details of his ministry are known. We do know that a lot was secured in Frederick and a new church building begun, and this we shall consider in the next chapter. His work in the pulpit must have been very acceptable. Muhlenberg afterwards heard him preach in Pennsylvania and wrote that he was "a learned and pious (God-loving) man . . . had been present at our annual synod and was a good friend of ours . . . his sermons were well-prepared, edifying and impressive, after the style of Spener, and the people were highly pleased with them." It would be a mistake to suppose that his preaching pleased the people because his sermons were short. No one recorded the



length of his sermons at Frederick, but it is known that after he went to Pennsylvania he could on occasion preach for two hours. The people, it seems, did not want short sermons. Others also testify to his gifts as a speaker, his fine theological training and his blameless conduct.

But it was a serious and difficult time that Hausihl served the Monocacy Congregation, for his ministry covered the period of the French and Indian War. From the synodical minutes we learn that Hausihl was in good standing with Muhlenberg and the other ministers in Pennsylvania. He received a special invitation in 1754 to attend the meeting of the Synod at New Hanover, and it seems probable that he made the long journey to have fellowship with his ministerial brethren, because the interval between recorded baptisms would indicate an absence from Frederick at precisely that time, June 16-18. The next five years there were no meetings of the Synod. But Hausihl kept his congregation in touch also with the men in Pennsylvania and before the close of his pastorate they succeeded in bringing Muhlenberg to Frederick for a second visit.

This visit of the patriarch in 1758, eleven years after his first visit, was made necessary by a special situation that had arisen in the town of Frederick. The German citizens in the colony of Maryland were obliged by the law of the province to pay taxes for the support of the clergy of the Episcopal Church, because that was the legally established Church of the province. As the Germans in Frederick County, Lutheran and Reformed, had a heavy burden in supporting their own pastors and schoolteachers they complained bitterly of the religious tax whenever efforts were made to collect it. In 1758 they felt the time had come for action in this matter. The rector of the Episcopal Church in Frederick died that year, and for a time the post was vacant. The German element felt that under the circumstances they could now appeal to the colonial government either to exempt them from the Church tax for the support of the English clergyman or else to permit them to apply the income from that tax to the support of their own pastor. A third proposal was to secure the appointment of a clergyman who could serve both in German and English.

The situation, they felt, called for the deft hand of Muhlenberg. He must come to Frederick and become their pastor or at least

argue their case with the provincial authorities. They sent a special messenger to Philadelphia to bring Muhlenberg without fail to Frederick. We let Muhlenberg himself tell the interesting story as he afterwards related it in his report of the matter to Halle:

"In November some of the officers of the Lutheran congregation in Frederick, Maryland, sent a special messenger to me with an urgent petition that I should return with the messenger and give them my advice on a matter involving the weal or woe of the whole congregation. I had to decline to make the trip, both because the rough weather and the terrible roads and high waters made it dangerous to travel the hundred and forty miles, and because I had just returned from a trip to New Jersey. But I gave them my advice in a letter. A few days later I contracted a congestion on the right side of my chest with sharp pains and a dry cough which would have resulted in hemorrhages if I had not secured a chirurgical doctor to open a vein and let blood. I had a similar attack several months earlier in Raritan but by the blessing of God I was able to get the right medicine to effect a cure.

"In the month of December the Frederick people sent another special messenger insisting that I come to them. I could not get rid of the man until I agreed to go along with him. But because of my weak lung I was afraid to go alone and took along the chirurgical doctor, Monsieur Martins. I rode three days in rain and snow. On the fourth the weather was good and on the fifth I reached Frederick. Monsieur Martins' horse fell in the course of our trip so that it became necessary for us to change off horses with each other from time to time. We ourselves had no accidents. When we arrived I asked them what led them to press me so urgently to come to them. They stated the case in this way:

"1. We, the German residents of Maryland are required by law to pay an annual tax for the support of the English minister of the High Church in the Province. We derive no benefit from it as we have no need of English if we wish to hold fast to our language and religion, establish churches and schools out of our own means, and support ministers and school-masters out of our scanty earnings. It is also very difficult to find good ministers and stewards, and to control a congregation consisting of voluntary members, for here all are equals. When, in addition, disputes arise, one runs

here, another there, and falls into unbelief or superstition. Our children are ashamed of the religion of their parents, and unite, when it turns out best, with the High Church.

"2. The English minister of the province has recently died; would it not be possible to petition the high authorities, that either, (a.) the tax should be remitted in the case of the German Lutherans, or, (b.) that a German minister should be supported by their part of tax, or, (c.) that a minister should be appointed who should serve both the English and the Germans.

"3. We desired to ask you whether you would accept such a call, as county minister, and serve both the English and the Germans; or if you could give us good counsel and plead our cause with the authorities?

"I answered, the first point is well known to me. With regard to the second, I will gladly do what little lies in my power, but I do not believe that you will be freed from the tax; for such constitutional provisions, or established laws, are not readily altered, and you cannot find either an English or a German minister who can attend to both, not to speak of the serious hindrances.

"As to the third point, I beg of you not to think of me, for I have calls enough in and outside of Pennsylvania. But if I can aid you with counsel or intercession I will gladly do so.

"On Saturday evening several elders of the English church came and begged me to preach on the following day in their church. The German Reformed church also send word that their minister and church council offered me their church for our service, since the Lutherans had as yet no church. I then visited our minister and asked him whether I might preach with his full consent, of which he assured me, and regretted that he could not be present as he must hold service in a country congregation. On Sunday I preached in the morning in the English and in the afternoon in the Reformed church to large assemblages.

"On Monday evening a number of magistrates and other officers came to my lodging place, thanked me for the English sermon and inquired whether I was disposed to become their county minister and preach in both languages? I answered that I had already more than I could do. They informed me that the annual income of the county service was 600 colonial pounds, but that the Government



had under consideration the division of the parish and the formation of two, and that it was possible that an English and a German minister might be appointed, who should labor unitedly and establish a lovely harmony between the English and German inhabitants. If I would consent to be one of them, they would at once prepare a petition and send it to-morrow by an express to the Governor. I again begged them to have no reference to me, but entreated them to say a good word to the Governor for my German brethren in the faith, which they heartily promised to do, and the day following fulfilled their promise. I also promised to secure the influence with the Governor of some good friends in Philadelphia. I have since learned that it is really proposed that regular Lutheran and Reformed ministers shall receive an annual contribution to be paid out of the parochial tax. If this is done and is rightly applied for the honor of Christ and the saving of souls, I shall not regret my weary journey.

"We spent three days in Frederick to help arouse and encourage them and then I hastened home with my companion and we reached our destination after six days of cold rains and high waters through which God mercifully preserved us."

Thus, for the second time, Muhlenberg declines to become resident pastor in "Monocacy." We may permit our imagination to run and tell us how different the history of the Lutheran Church in America would have been if the patriarch and organizer of American Lutheranism had fallen in with the plans of these enterprising Lutherans in Frederick. He would, of course, have received Episcopal ordination, as his distinguished son Peter did thirteen years later in order to minister at Woodstock, Virginia. As there was a strong tendency for the Lutheran Church to take Episcopal form as it became English or American it is just possible that if Muhlenberg had taken the course suggested by the Frederick Lutherans in 1758 the entire German Lutheran Church in colonial America would have been directed into Episcopal channels. This, as we know, was actually the fate of the Swedish Lutheran Church in colonial America.

It speaks volumes for Muhlenberg's standing in Maryland and elsewhere that he should have been urged by such varied groups to become the "county preacher" for them all. And it argues for

the high standing of the Lutherans among the Episcopal and the Reformed people that their leader should have received such an offer. Also it indicates their qualities of leadership in the community that they should have taken the initiative in this matter. Certainly the harmony among these diverse Christian groups in that day of rampant sectarianism is well worthy the term "lovely" which Muhlenberg applies to it. The only matter of regret is that Muhlenberg's visit does not seem to have changed in the least the policy of the provincial authorities with respect to the Church tax on the Germans.

Muhlenberg's visit came near the close of the pastorate of Mr. Hausihl. A few months later he left Frederick and went to the Lutheran Church in Reading, Pennsylvania. We cannot here follow his interesting career or trace the long line of his distinguished descendants. Suffice it to say that during the War of American Independence he was preaching German, Dutch and English in the Lutheran Church in New York City. Because he was a zealous supporter of the crown during the war he was obliged to quit the country at the close of the war and so found his way to the Nova Scotia for which he was ordained by the Lutherans at Rotterdam many years before and for which he was now re-ordained by the Anglican Bishop of London. No one has ever questioned the ability or the faithfulness of Bernhard Michael Hausihl, the first resident pastor of the Lutheran Church in Monocacy. He was a worthy first in a long and distinguished line.

## CHAPTER IX

### THE HOUSE THEY BUILT, 1762

When the first pastor took up his residence in the Monocacy Congregation they decided to build a new church. It was not the first church building they had erected, nor even the second. But this one, begun in 1752 and finished ten years later, so far surpassed the others in every way that it has long been regarded as "the first church." We must remind ourselves of its predecessors and then with what difficulty this new church was built.

It will be recalled that when Muhlenberg visited our congregation in 1747 and wrote out the first constitution, he preached in a church on the banks of the Monocacy ten miles from Frederick and the next day in a church that stood in the new town of Frederick itself. Both of these were log churches. The first was built in 1743, as we have seen, and the other not later than 1746. They both belonged to the Monocacy Congregation. The congregation was still small, and its log churches were also small. They were easily erected and scantily equipped. The one in the town was located where the parsonage of the Lutheran congregation now stands.

Eleven years later when Muhlenberg paid his second visit to this congregation, in 1758, he went directly to the town of Frederick. This was now headquarters for the whole congregation and here the pastor had been living since 1752. But Muhlenberg did not preach in the church that had been erected in Frederick at least six years earlier. He tells us in his account of the matter that when he arrived in Frederick on Saturday evening, the wardens of the Episcopal Church in the town invited him to preach in their church the following day, and a similar invitation came from the pastor and council of the German Reformed Church. The reason for these invitations is that "the Lutherans did not yet have a church." The invitations were accepted and the next day Muhlenberg preached in the Episcopal church in the morning and in the Reformed church in the afternoon.

What has become of the church which the Record Book says was built in Frederick not later than October, 1746? The answer is that



it was still standing but it had ceased to be used as a church, or at least it would not accommodate the congregation on such special occasions. The town had grown rapidly during those thirteen years since it was laid out. And the Lutheran congregation had grown with the town. The faithful service and effective preaching of Pastor Hausihl had built up a large following of Lutherans. The little log church was now in daily use as a congregational school-house, and for purposes of weekly worship the congregation had begun a much larger and more substantial edifice. That is why Muhlenberg writes that the Lutherans did "not yet" have a church building: it had been begun, it was not yet completed. It was to be the second Lutheran church building in Frederick, the third in the Lutheran congregation of the Monocacy as a whole.

The new church was begun as soon as the congregation was assured of a resident pastor. That was in 1752. The congregation was now fairly well united and it was growing. The arrival of the polished young preacher, Mr. Hausihl, seemed to promise a quick end to the difficulties and divisions growing out of the presence of that troublesome vagabond Streiter. The English residents were kindly disposed towards the Lutherans and even promised them financial aid in their church affairs. The proprietor of the town, Daniel Dulaney, had also promised help. When Mr. Mayer and his family arrived at Annapolis in 1752 they brought a letter from Cecil Calvert, Lord Baltimore, to Benjamin Tasker, president of the provincial council of Maryland, recommending them to the special consideration of the Maryland authorities. With reference to some other Germans who came on the same boat Calvert instructs Tasker to treat them kindly and to "forward them to Monockesy." Dulaney must have found peculiar pleasure not only in helping to send the sturdy German peasants to Frederick County but also in directing the gentleman Mr. Mayer and his reverend son-in-law to his growing young town of Frederick.

True to his promise to help the Lutheran congregation on the Monocacy, Dulaney now offered that congregation a lot free of all cost provided they would agree to build a new church on it within five years. The congregation already had one lot. They had secured this in 1745 at the time the town was laid out and on this they had built a small log church during the following year. But now in

1752 the proprietor offered to donate the lot alongside the first one. These lots were 62 feet wide and 393 feet deep extending from Church Street to Second Street. The usual terms of sale were two pounds and ten shillings (about \$12.50) with an annual ground rent of twenty-five cents. On May 30th, 1752, Mr. Dulaney conveyed the lot to Conrad Grosch and Frederick Unseld as trustees for the purpose of building on it a Lutheran church before May 29th, 1757.

During the summer of 1752 the Lutherans organized their forces and started building a limestone edifice on this new lot not far from the little building that had served them up to this time as church and schoolhouse. The new building was laid off as a square, forty-five feet on each side. Everybody helped, young and old, men and women, townspeople and farmers. The foundation was dug and the walls had reached a height of five or six feet, and then the work was suddenly stopped. War with the Indians broke out. Frederick was Maryland's most important frontier town. It became a center of operation against the enemy. For a time the army was quartered in Frederick. To this place Benjamin Franklin, Postmaster General of the Colonies, came by way of the Monocacy Road to confer with Governor Sharpe of Maryland and the officers of the army. Here George Washington and General Braddock held council with the Governor and planned their ill-fated campaign against the French at Fort Duquesne. And in all these military operations the Lutherans shared the burdens and dangers of their countrymen.

The regular business and peaceful pursuits of the border town were thrown into confusion. Men laid down their building-tools and took up arms. No laborers or mechanics were to be had. Horses and wagons stopped hauling stones and other building materials and gave themselves to the transportation of food and the implements of war across the mountains. For several years no progress was made in building the church. Even the county court house, which had been started about the same time as the Lutheran church, had to wait for its completion until the French and Indian War had ended. The town of Frederick made no progress during these years of panic and terror. Many times its streets were thronged with refugees in the last stage of destitution.

Seven years passed before work was resumed on the building.

In the meantime the title to the lot was placed in doubt because the congregation had not complied with the terms of the grant which specified that a church must be erected on the lot within five years. In order to insure the validity of the deed, Pastor Hausihl in 1758 started proceedings to procure a confirmatory deed. Daniel Dulaney was now dead but his son, of the same name, issued a deed, August 21st, 1758, for the same property conveying it to Michael Jesserang and John Reitzman, the new trustees of the congregation. The community waited for more settled conditions to carry out its new contract with the proprietor.

Peace was restored to the Colonies in 1759, and in Frederick the people of the Lutheran congregation were now free to turn their attention to the unfinished task on their church lot. For years those low bare walls had reminded them of the work that needed to be done. The elements had done much damage and the wild growth of weeds was almost as high as the walls themselves. In the meantime Pastor Hausihl had accepted the call to Reading and the church at Frederick was again without a pastor. But lay leadership was not lacking and soon the work of building began again. This time it was carried steadily forward and in three summers the walls were completed and the roof stretched over them and a spire of about sixty feet lifted to its lofty place in the air.

Some of the work was accomplished by slave labor. Several of the members of the congregation were wealthy enough to own slaves, and these were used by their masters in the building of the church. For example, from a private diary we learn that nearly seventy years after the church was built, a negro named Adams Combs was buried in the Lutheran cemetery because he had been a regular member of the church. The record states that in his youth this black man was a slave belonging to Michael Roemer and had helped to build the church in which his funeral rites were conducted threescore and ten years later. Roemer was one of the founders of the congregation, a signer of the Muhlenberg articles in 1747, and a liberal supporter of all the enterprises of the church to the time of his death in 1800 at the advanced age of 85. Combs also reached the age of 85, and when he was only 16 he had helped as Roemer's slave to build and finish the lime-stone church begun in 1752. This is only one instance of slave labor in the building of



the church edifice and of black membership in the Lutheran congregation. It adds or detracts nothing from the value of the building or the standing of the congregation.

In the spring of 1762, though still unfinished within, the new house of God was dedicated. The dedication of the new Lutheran church was an important occasion for Frederick. The new building was located almost midway on the lot between Church Street and Second Street. It was constructed of native blue lime-stone. It was the first of the new churches that were soon to grace the town. Its size and its spire made it one of the most prominent buildings in Frederick in 1762. The entire community was interested in the ceremony of its dedication.

As the Lutheran congregation was without a pastor in 1762 the act of dedication was performed by a visiting clergyman. The trustees succeeded in securing for this occasion the services of the Rev. John Christopher Hartwick. He came all the way from New York. He was forty-eight years old when he came to Frederick. He had come to America from Germany as a chaplain in a German regiment employed by England against the French, and had afterwards taken up missionary work among the German Lutheran settlers along the Hudson and Mohawk Rivers. But he was of a roving disposition and so would not remain long at any one place. He had no family. He was a good and conscientious man but his eccentricities sometimes interfered with his usefulness. He spent the closing years of his life in New York State and left his property to found Hartwick Seminary there.

Hartwick came to Frederick early in June, 1762. It was probably at Muhlenberg's suggestion. The officers of the congregation kept plying Muhlenberg with their appeals. He wrote to the fathers in Halle in August, 1761: "The congregations in and about Frederick keep sending me begging letters earnestly entreating me to move to their town and serve them." The following month one of the elders from Frederick waylaid Muhlenberg on one of his trips near Philadelphia and made him confer about the vacancy in the Monocacy pulpits. The patriarch was impressed with their importunate appeals. They were much in his mind. When he saw Hartwick, the great overseer thought he had an answer to the Frederick appeals.

Hartwick visited Muhlenberg in Philadelphia in November, 1761, and Muhlenberg invited him to accept a call to Frederick. Hartwick was not inclined to settle down to a pastorate anywhere. But he did keep the matter in mind and the next summer followed the beaten route westward, through Lancaster, York and Hanover, and southwestward until he came to the vacant congregation in Maryland. During the two weeks or more of his visit in Frederick he ministered to the congregation in many ways. He made a careful record in the big Church Book of everything he did for the congregation. His records differ from all the others in the boldness of his hand and in the fact that every word is in Latin.

His most important act, of course, was the dedication of the new church. This took place on Sunday, June 20th. Hartwick must have regarded this as the most important event in the life of the congregation up to that time, because he opened the book in the very middle, passing over a hundred and fifty blank pages, and in letters almost an inch high wrote boldly: IN PERPETUAM REI MEMORIAM. This means: As a permanent reminder of the occasion. Then follows his brief but formal account in beautiful Latin:

"On the second Lord's day after Trinity, of the year after the birth of Christ 1762, the temple which the Evangelical church holding to the unaltered Augsburg Confession, built in the town of Frederick, called in English Fredrickstown, in the province of Mary, called in English Maryland, was by solemn services consecrated to the worship of God by John Christopher Hartwick, who was then present for the purpose of a temporary visit, and was dedicated to the memory of the Disciple Beloved of Jesus, called in German the Bosom Disciple, and was opened for the use of the Evangelical Church which is commonly called Lutheran. Present and assisting were those who at the time were the officers of the congregation in testimony whereof they have hereunto each with his own hand subscribed their names."

Then follow in German script the signatures of the deacons:

Michael Stumpf  
Conrad Grosch  
Balthasar Bach  
Friederick Dannwolff  
Jacob Bene



THE LIME-STONE CHURCH  
Completed in 1762  
(See Chapter IX)





Sunday, June 20th, 1762, was a happy day for the congregation of the Monocacy. From the various records of Pastor Hartwick we can piece together an account of the services. Hartwick had been working in the congregation for at least two weeks. On the 6th he had performed three baptisms. The following Sunday, the 13th, he records two more baptisms. On Saturday the 19th he must have held a public service of confession, preparatory to the communion. In the meantime he had been diligently catechising fourteen young people.

The day of dedication opened with the service of consecration already recorded. Then followed a service of worship and preaching. The preacher expounded the gospel lesson appointed for the day of St. John the Evangelist, that is, John 21:20-24, "Follow thou me. . . . This is the disciple which testifieth of these things . . . and we know that his testimony is true."

After that came the service of confirmation. Pastor Hartwick made this a serious and solemn ceremony. The fourteen young people, five boys and nine girls, ranging in age from 14 to 23, were called to the chancel rail, given final admonitions, asked to confess their faith "in conformity with the unaltered Augsburg Confession," pledged to give obedience to the Lord and to the officers of the Church, and then with the laying on of hands and with prayer they were "confirmed in the covenant of their baptism and admitted to partake of the body and blood of our Lord Jesus Christ." After that they all subscribed their names to these promises in writing, and with uplifted hands in the presence of the whole congregation pledged themselves diligently to observe their promises and obligations for all time. It is interesting to observe that one girl who was confirmed that day was Maria Dorothea Kraft and one boy and one girl bore the name Streiter. Do these names in this connection indicate that this high occasion in the history of the congregation covered the last vestige of division due to Kraft and Streiter?

Following the ceremony of confirmation Pastor Hartwick administered the Lord's Supper to those who the day before had attended the services of public confession. The number of communicants he says was 175. That indicates a congregation of very unusual strength for those days. It was the largest congregation of any

denomination in Frederick County, and most of the leading citizens in that part of the province were present in the festive assembly that morning to join in the services of dedication. The dedication of this beautiful and substantial edifice must have been an occasion of great joy for our congregation. It must have been a source of much gratification not only to those members of the congregation who lived in the town but also to those who lived on the plantations that stretched as far as ten miles to the north. The new church had cost them much toil and sacrifice. More than ten years had passed since the first plans were laid. It was the largest enterprise that the congregation had yet undertaken. For nearly a hundred years it stood intact as a monument to the devotion of that first generation of faithful men and women in the history of the Lutheran Church on the Monocacy.

From Pastor Hartwick's account of the dedication it appears that the intention at that time was to call the church by the name of St. John, the beloved disciple. There is no evidence that this intention was ever carried out, and Hartwick's record in his flowing Latin is the only reference to it. Perhaps this beautiful name was his own idea concerning which he did not trouble to confer with the congregation itself. At any rate the idea did not take root and was probably very soon forgotten.

No record was made of the names of those who helped to build the new church. In his record about the communion service Hartwick wrote that he had set down in lists the names of those communing that day, but no such lists can be found today. But it is possible to compile from several sources a fairly complete list of those who gave of their time and energy and those who gave of their money. Several years before, the exact date is uncertain, the good people joined hands to build a parsonage for their pastor. Rev. Hausihl had secured a town lot from the proprietor, and the people of the congregation helped to build a house on it. When it was finished a list of the contributors was set down in the Church Book near the very end. It reads as follows:

Plan and actual procedure as it was carried out in the building of the parsonage in Friedrichstown Monoquesy:  
George Lay worked two days and gave 20 shillings in money, also the doors.



Simon Kern worked two days and 14 shillings in money.

George Hinckel, two days work.

Henry Sechs, Jr., two days work.

Henry Schmitt, one day work.

Nicholas Koenig, two days work.

Balthasar Bach, one day work and 4 shillings in money.

Nicholas Buntsel, four and a half days cabinet work.

Michel Haffner, four days work.

George Michel Jesserant, a half-year's house-rent for which Pastor Kraft lived in his summer-house.

Philip Kuntz, three days work.

Peter Appel, seven days work.

Andrew Ringel, two days masonry and work.

Adam Kintzel, two days masonry and work.

Henry Kammerer, two days work and three pairs of door hinges.

Frederick Unsel, six days work and had the lowermost floor made.

Jacob Spacht, a day cabinet work.

This work must have been done early in the ministry of Pastor Hausihl, probably in the summer of 1753. It seems to have been accomplished largely, if not entirely, by residents in the town. We recognize in this list the names of some of those who signed the Constitution for Muhlenberg six years earlier, such as Lay, Jesserang, Appel, Sechs, and Kuntz. It seems probable that most of those who helped to build the parsonage contributed also to the erection of the church that was dedicated in 1762.

There is another list from which we may gather more names of those who helped build the new church. It was drawn up the year after the church was dedicated. It seems that at the time of dedication the edifice was not fully equipped inside. So the officers of the congregation opened a subscription list and asked for donations for this purpose. In May, 1763, those who had paid their subscriptions at that time were entered on a list in the Church Record together with the amounts they had paid. The title reads:

Directory and Report of those members of the Congregation and other benevolent spirits in and about Frederick who have made a contribution to the interior furnishings of the Evangelical Lutheran Church in said town:

The list is headed by the two men who were the most prominent Lutheran laymen in the town, Conrad Grosch and Michael Roemer

(afterwards Raymer). We set down the names here in the order of the size of their contributions:

Conrad Grosch (£5)	Jacob Hoff, Sr. (15s)
Michael Roemer (£5)	George Hoffmann's Widow (15s)
George Burkardt (£3)	Frederick Kinkele (12s)
George Lay (£2, 10s)	Jacob Walter (10s)
John Jeremiah Mayer (£2)	Micahel Spahn (10s)
Jacob Lutz (£2)	Conrad Lechleider (10s)
Frederick Dannwolff (£2)	Jacob Gallmann (10s)
Christian Mueller (£2)	Magdalene Geld (10s)
Matthias Spengler (£1, 10s)	Elizabeth Schmidt (10s)
Christian Schreyack (£1, 10s)	Sebastian Weichsel (7s, 6p)
Elizabeth Kruis (£1)	Rudolph Keller (7s, 6p)
John Adam Boehm (£1)	Jacob Hoff, Jr. (7s, 6p)
John Haass (£1)	John Beder (7s, 6p)
Michael Haefner (£1)	Lucas Fleck (7s, 6p)
Catharine Ankelberger (£1)	Leonard Weber (5s)
Frederick Wittmann (£1)	Frederick Ruehl (5s)
Andrew Michael (£1)	Christian Schott (5s)
Frederick Haucks (£1)	Valentine Kreiger (5s)
Henry Gernhard (£1)	Caspar Deter (5s)
Henry Sinn (£1)	Jacob Seidemann (5s)
Valentine Usselman (£1)	George Schaaf (5s)
Jacob Gertenhauer (£1)	Nicholas Back (5s)
Nicholas Philipps (15s)	George Zimmerman (5s)

In addition to these contributions in money we learn that certain individuals gave special objects for the use of the church. On one of the fly-leaves of the Record Book, it is possible with great difficulty to read, that in December, 1754, Frederick Wittmann donated for the use of the congregation a communion decanter marked "E. H." About the same time Bartholomew Jesserang gave a "long four-cornered cloth" for the altar, and Leonard Hoffman a pewter communion-cup measuring a pint together with the little tray for the communion wafers. These donations seem to have made it necessary for the congregation to have "a communion-table" at once, without waiting for the new church to be completed, for the record says that now "a four-cornered table of poplar-wood was constructed for the congregation at a cost of six shillings in Maryland currency and was paid out of the congregational treasury." All of these furnishings and utensils were used in the new church.

In the meantime the communion utensils that had been used in the country church were transferred to the church in the town. They had never been left in the church down on the bank of the River but had always been kept by one of the officers when they were not in use. At first they were entrusted to Jacob Mathias who is styled "the waggoner." At that time (the date is probably 1746) the list contained four items: "A fine table-cloth which Adam Spach, Sr., presented to the congregation; a pewter dish presented by John Verdreiss, Sr., and marked with his initials "I. V."; another by Valentine Verdreiss marked V. V. D.; a pewter quart vessel without a lid given by John George Gung." In addition Balthasar Fauth was given charge of ten shillings worth of communion wafers. In 1749 it is recorded that all these things are in the hands of George Michael Jesserang, and five months later they are committed to Jacob Bene. Thus they have reached the town and were doubtless taken along into the new church when it was formally dedicated in 1762.

Soon after the new church was opened improvements were added to the furnishings. The communion vessels were replaced with more handsome ones. Dr. Wittmeyer presented a "container marked with his name and intended for use in distributing the consecrated wine in the Holy Sacrament." That was in 1764. The next year a stately pulpit was built in the church and the expense was borne by John Hoffmann. At the same time George Lay presented a special chair for the chancel. In April, 1766, John Schellmann paid for the construction of an altar to correspond with the new pulpit, and at the same time the brother-in-law of the former pastor, Mr. John Jeremiah Mayer, presented the congregation with "a fine black cloth to cover the altar." Thus equipped and adorned the Lutheran Church of the Beloved Disciple was ready to be handed down through the generations.



## CHAPTER X

### A LONG NAME AND A SHORT MINISTRY, 1763-1768

The Lutheran Congregation of Monocacy now centered in Frederick. The building of the handsome new church in the town helped to make this definite. For no effort was made to replace the old log church on the Monocacy with a new building. To outsiders and to the Synod in Pennsylvania the congregation was commonly known as the Frederick Lutheran Church.

But the official name still was Monocacy. The congregation still embraced those members who lived on the plantations that extended ten miles north to the point where the old road from Pennsylvania crossed the Monocacy River. At the annual business meetings of the congregation, now held in the Lutheran schoolhouse in Frederick, they regularly elected one or more of the councilmen as representatives of the northern end of the big parish. The minister, though he resided in Frederick, regarded the entire field as a single congregation. This is indicated by his entries in the big Record Book which was labelled *Gemeine Mannackes*, i. e., the Congregation of Monocacy, and which was now brought from the farm-houses up near the first church and was kept in the parsonage in the town.

In the erection of the new church the members living in the country had joined hands loyally with those living in the town. In the services of dedication in 1762 the joy of the rural members was no less than that of the townsfolk. It was their church also. Thereafter the members of the congregation who lived in the country and worshipped in the little log church on the bank of the River took every opportunity, when the condition of the roads permitted, to travel to the town and worship in the big lime-stone church. As the years passed, many of these country members one by one transferred their church home to the town.

The congregation now had three buildings in the town, a parsonage, a schoolhouse and a church. Only one thing was lacking in 1762 and that was a minister to live in the parsonage, to direct the teaching in the school and to preach in the church. A school teacher they had in the person of Theodore Frederick Haucks. He

gave general instruction to the children of the congregation whose parents would pay the necessary fees. In the absence of a minister he would hold a service in the church on Sundays and often would read a German sermon to those who came. But he had serious limitations in ability and he was not authorized to perform ministerial acts or administer the sacraments. The congregation wanted a Lutheran minister.

John Christopher Hartwick who had dedicated the church declined to stay and minister in it. The congregation was pleased with his services and made up a formal contract binding themselves to give him adequate support if he would stay and become their pastor. He seems to have taken the call under consideration for a time, but in the end his restless nature led him to decline it. The day after the dedication services, i. e., on June 21st, 1762, he performed a marriage in the congregation and then went on his way.

The needy congregation now turned once more to Muhlenberg and his Synod. They sent a messenger to him in Philadelphia, and in December of that year he wrote to Halle making special mention of the Frederick situation and asking for more helpers: "In the recent annual meetings of the Synod we have been besieged with requests for good laborers in the various vacant congregations. For example, in the province of Maryland in and around the town of Frederick there are large and small high-German Lutheran congregations that have been vacant now for two years and at our yearly gatherings have presented very moving petitions for workers and even offered to pay the passage of one from Germany." Muhlenberg was almost distracted by the pleas for ministers that came to him from all quarters. He began to harbor a plan for a seminary to train men here in America. In the meantime he could do no more than transmit the various pleas to the fathers of the Lutheran Churches in Europe. He uses the case of Frederick to try to pry loose from Halle more missionaries for America.

The Congregation of Monocacy could not wait for action either by the authorities in Germany or by Muhlenberg's Synod in Pennsylvania. They sent out pleas in all directions. They turned among others to the old missionary John Caspar Stoeber, who had visited the little handful of Lutherans on the Monocacy nearly thirty years before and who had helped them organize into a congregation in

1738. Stoever was now living near Lebanon, Pennsylvania. Here he ran a mill, managed a farm, and did occasional ministerial service. He had composed his differences with Muhlenberg and was about to join the Synod. In their great need of a preacher the Frederick people visited Stoever in his mill and asked his advice. He turned their attention to a young man who was then ministering at New Holland in Lancaster County, where Stoever himself had once lived. With Stoever's help they succeeded in getting the young man's consent to come to Frederick as their pastor. The man's name was Schwerdtfeger. This name means one who cleans swords, but the man's name is no index either to his character or to his antecedents.

John Samuel Schwerdtfeger had been bought with a price. He was so poor when he came to America that the shipping company sold him to pay his passage. As he was trained a minister, he was bought by a congregation and worked off the obligation by serving the congregation as its pastor. He was twenty-four years old when he reached America. He was not of the Halle type of ministers. Born and raised in the northern part of Bavaria, in almost the geographical center of Germany, he was educated at an orphans' school there. After six years of general elementary education he was dismissed from the school to make room for others. He managed to attend lectures in law and theology at the nearby University of Erlangen, but this lasted only six months and then he wandered aimlessly about. He fell a victim to the glittering promises of some transportation company agents and in 1753 they landed him at Annapolis.

As Schwerdtfeger had no funds to pay for his passage, the shipping company offered to sell him into manual service for a period of years. This was the regular procedure in such cases. Schwerdtfeger contrived to make it known that he was an educated man and that he had theological training. If the Lutherans of Frederick knew of the case at the time, they probably remembered their experiences with other pick-up preachers and reminded themselves also of their constitution with its stipulation about regularly ordained and certified ministers, and so kept hands off the young man on the market-block.

It happened, however, that in York, Pennsylvania, and vicinity



there was a group of Lutherans at this time who were dissatisfied with Pastor Schaum, their faithful and eloquent but crippled and sickly minister. They cared nothing about the regulations of the Synod with its pious Halle spirit and its strict discipline. They were looking everywhere for a pastor whom they might call and set up in opposition to Schaum. The case of Schwerdtfeger seemed to offer them their opportunity. They went to Annapolis, paid the young man's passage, and led him from the auction-block, as it were, to a Lutheran opposition-pulpit in York. He secured ordination from Lutheran ministers who were not connected with the Synod and were not friendly to Muhlenberg and his associates, probably Stoever and Wagner. His work in York and that neighborhood does not seem to have detracted much from the attendance upon Schaum's services.

After five years of undistinguished service at York, Rev. Schwerdtfeger transferred to New Holland where Stoever had been. That was in 1758. Here he learned to know Muhlenberg personally and began to think better of the men in the Synod. While he was at York Schwerdtfeger had written to a friend in Germany referring rather contemptuously to Muhlenberg's associates. He had classified the Lutherans at York as Sadducees, Pharisees, Halle Pietists, and Old Lutherans. The last named, were, of course, the only real Lutherans and among these he counted himself. But over in Lancaster County Schwerdtfeger relaxed his criticism of the pietists. Stoever also had experienced a change of heart and was now ready to join the Synod. Schwerdtfeger asked for admission at the synodical meeting in 1762. He presented formal testimonials in Latin from the school authorities in Germany and even from the German court-preacher in London. His ordination by persons unfriendly to the Synod in 1753 was recognized as valid. After an examination by the Synod he was admitted. This gave him the standing that made it possible for the representatives of the Frederick Lutheran Church to approach him the next winter with an invitation to become their pastor. To their great joy he was induced to accept the invitation.

Rev. John Samuel Schwerdtfeger removed from New Holland, Pennsylvania, at the first signs of spring in 1763 and with his wife and two little children, came to Frederick as preacher in the new

church and pastor of the large and widespreading Congregation of the Monocacy. He thus became the second resident pastor of our church. Four years had elapsed since the first pastor, Rev. B. M. Hausihl, had left. We can therefore imagine the high satisfaction with which the congregation must have greeted the arrival of Pastor Schwerdtfeger and the warm welcome which they must have accorded him and his family as they took up their abode in the Frederick parsonage.

The new pastor arrived at the beginning of Lent, early in March. His first act was an effort to introduce order into the finances of the congregation and to assure the regular support of the minister and the schoolteacher. The officers of the congregation were most obliging and they produced the list of subscriptions that had been drawn up the preceding summer, at the time the congregation offered its support to Pastor Hartwick. A congregational meeting was held on Sexagesima Sunday and the result was written down in the big Record Book. We translate Schwerdtfeger's account:

"The names listed alphabetically on the following pages show the members of the Evangelical Lutheran Church in and about Frederick who agree that beginning with the year 1763 they intend of their own free will to give a stipulated annual contribution to the support of the preacher and the schoolteacher.

"Already in the year 1762, at the time the esteemed Pastor John Christopher Hartwick was to be called as the regular pastor of this congregation, there was set up a certain directory of free-will contributors to the pastor's salary; but as the aforesaid Hartwick stayed away, when the present preacher John Samuel Schwerdtfeger was called, the question was laid before the entire congregation on Sexagesima Sunday, 1763, whether the list that was drawn up in 1762 should be continued and applied to the support of the last-named preacher, and as no one raised any objection against the proposal, those who were at that time the elders and deacons, Conrad Grosch, Michael Stumpf, Bathasar Bach, Friederich Dannwolff, Valentine Schreiner and Jacob Bene, resolved that the directory set up in 1762 should continue to be the arrangement for the future years.

"For special reasons that have been taken into careful consideration this is noted here by

“John Samuel Schwerdtfeger  
the present preacher in Friedericktown.”

The directory that follows is interesting for our purpose because it introduces us to many of the personalities who at that early critical period constituted the main body of the congregation. The list of names, together with their subscriptions to the support of the minister and the schoolteacher, as deciphered and gathered from forty pages, is this:

Adam Adam (10s)	Nicholas Heuchler (15s)
Michael Alex (15s)	Jacob Hof, Sr. and Jr. (£1)
Peter Andrae (10s)	John Haass (10s)
Barbara Angelberger (10s)	Henry Huber (7s, 6p)
Susana Appel (5s)	George Michael Haller (10s)
Jacob Bene (£1)	Bartholomew Jessröng (£1)
Jacob Beyer (£2, 2s, 2p)	George Michael Jessröng (£2)
Andrew Baulus (£1)	Peter Jauchzen (7s, 6p)
Jacob Baulus (10s)	Andrew Joachim (15s)
Peter Bart (10s)	George Joss (7s, 6p)
Frederick Dannwolf (£1, 10s)	John Michael Kolb (£1)
Michael Drissler (£1, 5s)	Jacob Kaufmann (10s)
Melchior Dobler (7s, 6p)	George Klein (£1)
Barbara Delater (10s)	Caspar Krueger (£1)
Adam Ebert (£1)	Frederick Kindele (7s, 6p)
Matheus Eberts (5s)	Hanna Kern (5s)
Henry Ehe (5s)	George Lay (£2, 10s)
George Fuchs (£1)	Conrad Lechleider (7s, 6p)
Jacob Faut (15s)	Michael Laufer (10s)
Peter Faut (7s, 6p)	Jonas Lotz (10s)
Conrad Grosch (£3, 10s)	Jacob Lutz (10s)
Jacob Gertenbauer (£1)	Mathias Linck (7s, 6p)
Philipp Grindler (£1)	Adam Linck (15s)
Abraham Gibs (10s)	Jost Leidig (5s)
Jacob Gallmann (10s)	John Jeremias Mayer (£2)
Henry Gernhard (7s, 6p)	Andrew Michel (£1)
Frederick Haefner (£1, 10s)	William Michel (£1)
John Haefner (7s, 6p)	Valentine Malter (10s)
Lorentz Haefner (5s)	Jacob Mueller (7s, 6p)
Mathias Hirschmann (£1)	Christian Mueller (7s, 6p)
George Haut (£1)	John Theobald Motz (15s)
Henry Hartmann (2s, 6p)	Mathias Nied (£1)
Joseph Hartmann (£1)	Adam Ochs (5s)
Leonard Hofmann (8s)	Michael Roemer (£3)
Jacob Huber (6s)	Adam Riessner (2s, 6p)
William Hauss (10s)	Jacob Walder (3s)



This list is by no means complete. The pastor seems to have tired of his undertaking before he finished the directory. We observe that the names beginning with S are not in the list nor any between R and W. The complete list would have included such names as Scharf, Schellman, Schmidt, Schneider, Scholl, Schreiner, Schryack, Schultz, Spengler, Steiner, Stocker, Stumpf and Sturm; Boehm, Burkhardt, Burkhart, Durzenbeck, Fey, Fleck, Hermann, Haucks, Hildebrand, Humbert, Hutzel, Jung, Keller, Kettering, Ketteringer, Junta, Letter, Motz, Riehl, Reitenauer, Roth, Taub, Uselmann, Weber, Weichsel, Weigel, Weishaar, Witmeyer, Woelfle, and Zieler.

After this careful provision for the support of the pastor and schoolteacher, Schwerdtfeger proceeded to lay plans for a new constitution for the congregation. He planned a much more detailed instrument than that which Muhlenberg had written sixteen years earlier. It seems to have been aimed particularly at the private lives and morals of the church members. After a preliminary draft of the new constitution had been worked out and approved by the elders and deacons, Pastor Schwerdtfeger wrote out the details and submitted the completed document to the congregation on the first Sunday in Advent. The entire constitution was read to the congregation at that time and the members were given until Christmas to present any objections or suggestions for change.

As no objections or suggestions were offered before Christmas, another congregational meeting was held. By that time Schwerdtfeger had opened a new record book with a short preface, and the faithful schoolteacher, Frederick Haux, had tediously copied the lengthy constitution on the first ten pages of the big book. Those portions of the constitution that pertained especially to the congregation were read publicly once more and then the entire instrument was signed by the elders, Conrad Grosch, Michael Roemer, and Friederich Haeffner, by the deacons, Valentin Schreiner, Friederich Dannwolff, Carl Schell, and George Klein, and by "most of the members of the congregation who were then present." The list of signatures includes a total of eighty-one names. These names are reproduced in Appendix B of this volume, because they include most of those who were members of the congregation at that time.

The constitution of 1763 is too long to be reproduced here. The preamble states that there has been much disorder and confusion

in the congregation and that these regulations and articles are intended to secure order and regulate the lives of the members in the fear of the Lord. It provides for the election of elders and deacons and gives life tenure to the elders unless they become unfaithful in their stewardship or blameworthy in their lives or unless they cease to be really Lutheran. "The office, dignity, honor and rights of an elder shall cease if (which may God forbend) he decides to go over to another religious group or holds to teaching that conflicts with the principles of the Evangelical Lutheran doctrine." In the elections the members are warned to pay no attention to age or riches or honor but to regard only wisdom, virtue, the fear of God and fidelity. Provision is made for strict accounting of all money.

It is evident that Schwerdtfeger was instructed in the history of the Congregation in Monocacy, for in the new constitution the deacons and elders have a special duty with reference to "all such persons as travel about and call themselves preachers but can show no regular call or authority from any Evangelical Lutheran consistorium or ministerium, especially those whose teaching or manner of life is suspicious." All such persons they must vigorously withstand and forbid them admission to the church, "even if such cast-up preachers should have already secured for themselves a certain following in the congregation."

In case of a vacancy in the pulpit they are to apply to a Lutheran Synod, and when a pastor is sent to them they are to live with him in peace and love and "not to hinder him in the administration of his office which is hard enough as it is."

The councilmen are charged to observe the lives of the members of the congregation and to admonish them kindly for any unchristian conduct, "and this is to be regarded as their duty and in no sense as an evidence of pride or an effort to usurp the office of preacher."

No one shall have the right to vote in congregational elections "who does not confess the evangelical doctrine that is grounded in the Word of God and the unaltered Augsburg Confession," and no one shall be recognized as a regular member of the congregation who does not make a free-will contribution to the maintenance of the church and the support of the minister and schoolteacher unless excused for exceptional reasons. Absence from the worship serv-

ices for a year and a day or absence from the Lord's Supper for three consecutive years, without being excused by the pastor and the council, shall deprive a member of the right to vote as a "genuine member" of the congregation. Likewise membership is denied to anyone who, though correct in doctrine and regular in contributions, is "an enemy of Christian order and discipline and refuses to join in the maintenance of order."

What is intended by order and discipline is indicated by the following: "Every one who is found in open sins or scandals, such as adultery, unchastity, long-continued quarreling, anger or envy, drunkenness, dancing, or playing and so forth, or who encourages things of this sort or permits them in his household, if he does not desist after repeated warning and chastisement, shall be excluded from all rights of the congregation. And every person who is guilty of such scandals shall be excluded from the Lord's Supper and the other privileges of the congregation and as an excommunicated person, if he should die in his gross sins without having repented in the presence of good witnesses, he shall not be buried with the usual Christian ceremonies but shall be buried without singing or ringing; and for a burial-place, if it is to be in the cemetery of this congregation his relatives shall negotiate with the elders and deacons."

It was one thing to write out such a constitution and have it signed by eighty-three persons or "a majority of those present" on that Christmas day when it was known that signatures would be called for. It was another and a very different thing to enforce such a constitution on all the members and still maintain a peaceful congregation. The fact is that the course of Schwerdtfeger's short ministry at Frederick was not smooth. It seems probable that his work was not very intensive and that he did not at any time bind his congregation to himself with any strong bonds of affection.

The records were not well kept during this pastorate. Only the baptisms were recorded. One of these stands out in bold relief. It is the baptism on January 20th, 1765, of the minister's own son who was born ten days earlier. He received the name that was given to many another son born in this congregation, Frederick. The record is made in Latin, unlike the others which are in German, and it is set down in letters twice as large as the others. It would



seem that the advent of little Frederick Schwerdtfeger, son of the Rev. Samuel and Mrs. Dorothea Schwerdtfeger, was the high point in this pastorate, at least in the mind of the reverend scribe who recorded that event.

Schwerdtfeger's temperament was not conducive to a long ministry at any one place. It was not many months until rumors began to reach the ministers at Philadelphia that both preacher and people at Frederick were dissatisfied. But Schwerdtfeger did not attend the meetings of the Synod in Pennsylvania. In 1763, the year of his arrival at Frederick, the Synod met in Philadelphia after the middle of October, and it is stated in the synodical record that "no one was present from Frederickstown in Maryland on account of the lateness of the season, but instead there was a written report." When this report from Frederick was read to the Synod it announced the completion of the new church and the arrival of the new minister. Then the pastor of the Lancaster Lutheran Church, the Rev. J. S. Gerock, who was a stickler for formalities, arose and called the attention of the Synod to the fact that the way in which Pastor Schwerdtfeger had gone to Frederick was irregular, because he had not received a formal and written call from the congregation through the Synod. In order to make the matter entirely regular, Pastor Gerock was requested to write out a formal call, send it to the congregation for the proper officers to sign and return to the Synod and then in the name of the Synod to deliver the official call to Mr. Schwerdtfeger. This was attended to, and so after eight months of service on the field the formalities of the day were fulfilled and the relationship between pastor and people was made regular. But there is no evidence that Schwerdtfeger ever attended any of the meetings of the Synod while he was pastor at Frederick.

During the summer of 1768, without any preliminaries or any clear understanding about his intentions as to the future, Schwerdtfeger took formal leave of the parish and started on a visit to Europe. The congregation decided that its pulpit was vacant and following the provisions of their new constitution the officers of the congregation sent word at once to Muhlenberg as President of the Synod. At the synodical meeting in September the following action was taken: "Concerning the Evangelical congregation at

Frederickstown in Maryland, a written communication was also submitted, to wit, because Rev. Mr. Schwerdtfeger, who for some years was stationed there as a preacher, had, on account of various troubles, preached his farewell sermon and undertaken a journey to Germany and therefore there is a vacancy; they desire Rev. Mr. Kurtz, Sr., or some other suitable man, for their pastor. But as there are no gifted preachers on hand suited to the circumstances, no counsel or decision could be given; and as a separate letter was written from there to Rev. Mr. Kurtz, Sr., it was left him to answer it as he thought best." This action indicated that Schwerdtfeger's ministry ended "on account of various troubles." Also it shows that the fathers in the Synod felt that nothing less than a gifted preacher would be suitable to the circumstances of the large Congregation in Monocacy.

The Lutheran people of Frederick agreed with this judgment of the Synod concerning their need. They too felt that they must have one of the best preachers in the country. No sooner were they freed from their obligation to Schwerdtfeger than they laid their plans to secure the best. Muhlenberg was now out of the question and they did not care to repeat their former experiences in giving him a call to decline. But next to Muhlenberg, with the possible exception of his learned son-in-law Kunze, the ablest and best of the missionaries from Halle was Rev. John Nicholas Kurtz, at that time pastor at Tulpehocken not far from Reading. To him they sent their appeal and the offer of a call. Pastor Kurtz sent a prompt and polite but decisive declination.

While the congregation was sending messengers about in search of another pastor, it chanced that their friend Rev. John Christopher Hartwick visited them. It was just before Christmas, 1768. Hartwick was on his way to the south. The people of Frederick constrained him to abide with them a bit, and for a period of eight months his familiar hand made the careful entries in the Record Book and his familiar voice preached the Gospel in the big church which he had so solemnly dedicated in 1762. At the end of July, 1769, Hartwick continued his journey to Virginia and the Frederick church continued its quest for a new minister.

This quest continued for more than a year. They had about decided to extend a call through the Synod to John Andrew Krug

of Reading, Pennsylvania, when Schwerdtfeger returned from Europe and put in his appearance at Frederick. It was an embarrassing situation. Krug had visited the Frederick congregation in April, 1770, had confirmed sixteen young people and two adults on Saturday the 28th and held communion services the following day and then stayed a week to preach the next Sunday. They had offered him a call to Frederick and he had promised that if the Synod the following October would permit he would accept it and that if any other calls came to him in the meantime he would decline them. Such a call had come from Baltimore and Krug had declined it in order to keep his promise to Frederick. But the Frederick congregation had to reckon also with Krug's parishioners at Reading. The Reading congregation was not inclined to part with Krug and negotiations were carried on between the two congregations. Schwerdtfeger's return helped to complicate matters for the Frederick people, for he wanted to be recognized as their pastor again. Muhlenberg wanted them to accept Schwerdtfeger's services, at least until the next meeting of the Synod. He argued the matter in a long letter to them, urging that they might get an undesirable reputation for mistreating ministers, if they told all America that Schwerdtfeger was not worthy of his pulpit. But they had set their heart on Krug and were decidedly averse to Schwerdtfeger even as a temporary supply. So the matter was carried to the Synod which met in Reading in October, 1770.

In the meeting of the Synod there was a long discussion of the matter. Krug was publicly asked whether he was willing to go to Frederick, and he answered that he was willing to make the transfer unless it should seem to be injurious to either of the congregations. When it was proposed that the two congregations effect an exchange of ministers and that Schwerdtfeger go to Reading, the Reading people registered emphatic objection to him. In the course of the discussion the people from Frederick handed a letter to President Muhlenberg giving their reasons for declining to receive Schwerdtfeger and stating that they had felt a great sense of relief when he had preached his farewell sermon and vacated the parsonage. Not only was Schwerdtfeger shunned by the congregations, but he seems also to have lost favor with the other ministers. This may have been due in part to his temperament and general attitude but



it was due also to the fact that while he was in Europe he had questioned the honesty of the preachers in Pennsylvania in dividing the funds sent to America for the Lutheran congregations.

The final decision was that Krug should accept the call to Frederick. It was not easy for him to sever the ties of friendship binding him to his devoted people in Reading. He was reluctant to leave, and he delayed his departure. Muhlenberg as President of the Synod was embarrassed at the delay and as the winter came to a close he kindly admonished Krug to follow the instructions of the Synod. Finally Krug preached his farewell sermon at Reading on Easter Sunday, 1771, and began his work in Frederick on Cantate Sunday, the 28th of April, 1771, exactly a year after he had preached his first sermon there.

Schwerdtfeger did not stay where he was not wanted. He tried a few rural congregations in Northampton County, Pennsylvania, for about two years, but serious opposition arose there and he resigned. Then he left both Maryland and Pennsylvania and went to Albany, New York. Muhlenberg recommended him for this new field and he must have put the most charitable construction on Schwerdtfeger's character and conduct when he wrote to Albany: "So far as I know him he is a good student and is very thoughtful in his teaching. He is a pure Christian and leads an honorable life. . . . His wife is a quiet and virtuous woman and an excellent housekeeper, and this is a very great asset for a preacher in America since one must keep house with so little. He is still in his best years, between thirty and forty." Schwerdtfeger passed the remaining sixteen years of his life in and about Albany, and he never again came into the purview of the Frederick Lutheran Church.

John Andrew Krug, on the other hand, began a faithful ministry at Frederick that lasted exactly a quarter of a century. He carried the congregation into the beginnings of the American Republic and into a new period of its own life.

## CHAPTER XI

### THE TREASURE IN AN EARTHEN VESSEL, 1771-1796

The twenty-five years that John Andrew Krug served the Frederick Lutheran Church saw great changes in this country. At the beginning of his ministry stands the conflict with England in the Revolutionary War. At the end stands the birth of the Republic. Between those two events lie the heroism and the horrors of a long war, the uncertainties of the new freedom which had come to the British colonies in America, the distractions and excitement that attended the debates on the constitution, and the emergence of a new nation with George Washington as President.

In the general field of Christianity also Krug's long pastorate at Frederick witnessed profound changes. The Church of England lost its place of privilege, not only in Maryland but all over America, and the Lutherans at Frederick were at last free from the burden of helping to support the Episcopal ministry. The Protestant Episcopal Church organized itself in this country in independence of England. So did the Methodist Episcopal Church and the Roman Catholic. The Lutherans in America were never bound by any ties of organization to the Lutheran Churches in Europe and so did not need to go through the process of setting up a new organization after the Revolutionary War. But the independence of the American colonies after the War and the growing sentiment of American nationalism led the Lutherans in this country to refine and improve their synodical organization and to think in national patterns. And similar results took place among the German Reformed and the Presbyterians. The ties which had bound American Christians to Europe were now cut and the ties that bound them to one another were strengthened. The name of the Lutheran Church at Frederick would no longer be mentioned in Lutheran circles in Europe. John Andrew Krug was a Halle man, but during his ministry at Frederick all correspondence between America and Halle ceased, and when it was resumed for a few years after the War, the Lutheran churches in America no longer wrote as mission churches asking for help but as sister churches of one great evangelical communion. The Frederick Lutheran Church felt itself

bound by stronger bonds to other Lutheran churches north and south in America.

This quarter of a century of Krug's ministry recorded a change also in the general moral tone in America. There was a serious decline in religious and moral interest. It was part of the aftermath of the war of the Revolution. Among the casualties of war we always find religion and morality. The effect of army life was to dull the finer sensibilities of men and to harden them against the higher impulses associated with religion. The intense rivalry of political factions made people callous against the Christian message of love and forgiveness. The infidelity that had been imported from France, and the skepticism from Germany and England, blinded the eyes of many public leaders and deadened their religious impulses or led them to scoff openly at Christianity. The air was filled with wild and vague expectations. The rapid expansion of the country made wide frontiers which were hot-beds of lawlessness and immorality. And so for a time it seemed that true religion and evangelical piety had been driven into hiding. It was a discouraging period for the ambassadors of God.

This changing temper of the times was reflected in the Christian churches of Frederick, and it was shared by the Lutheran Church there. Pastor Krug's ministry began in high hope in 1771. But the Revolutionary War came and went and left its ugly marks. After the thrill came the reaction. About the middle of his period of service there, shadows began to fall across his ministry, and when he laid down his work in 1796 he was laboring under a cloud. It was not of his making, for there is nothing to his discredit. It was chiefly the result of the changed spirit in moral tone and in American Christianity in general.

Who was this new pastor who came from Reading to Frederick in 1771 after a year of negotiation? John Andrew Krug was a mild-mannered man of deep piety and firm convictions. Though he had passed his thirty-ninth birthday he was not yet married when he went to Frederick. His marriage took place the next year. He had come from Halle in 1764, and was sent in response to Muhlenberg's many requests for more ministerial helpers. Here in America he was always in close touch with Muhlenberg and the other Halle men in Pennsylvania.



Krug was thoroughly educated and trained. Born in Saxony in 1732, he studied at Halle and for a while taught in the Orphan House there as Muhlenberg had done. Then he served several years as a catechist in Wernigerode. He was ordained as a missionary to Pennsylvania. The fathers at Halle provided him with fine testimonials to his faithfulness and his Christian conduct. Arriving in Philadelphia on April 1st, 1764, Krug went at once to the house of Muhlenberg who received him very cordially. The older man introduced Krug to his colleagues and they soon satisfied themselves as to his piety and learning and devotion. For a few weeks the young man helped Muhlenberg and Handschuh in Philadelphia and incidentally made the acquaintance of Handschuh's attractive young daughter Henrietta.

After careful consideration Muhlenberg and his associates placed Krug in charge of the Lutheran church in Reading. The modest young man was fairly terrified at the prospect of such a responsibility, but he managed to swallow his fears and bravely undertook the work. He soon learned to like his field, and he was highly respected and loved by his people there. For seven years he stayed at Reading, devoting himself earnestly and successfully to the interests of his flock and receiving in return their cordial gratitude and affection. The people of Reading tried hard to prevent his leaving for Frederick but the pious preacher felt that the judgment of the Synod in this matter must be the will of God. When he resigned, the Reading congregation wrote in their church record: "He came to us as a faithful teacher and served the congregation seven years in love and sincerity towards God and man. At every opportunity he exhibited his generosity in every good cause, to the church, to the school, and to the poor, who alone knew the benefits conferred. His resignation is the cause of grief to the many earnest lovers of his teachings, both in and out of Reading." Certainly this was high praise for the future pastor at Frederick, but what the Reading congregation did not record was the fact that a group of people there, a small group, were considerably irked by Krug's strict discipline and they were quite relieved when he was transferred to the Frederick field.

With this background we can understand the developments in Krug's ministry of twenty-five years at Frederick. He came to our

congregation, April 28th, 1771, with a high reputation for scholarship, vigor of mind, and diligence in all his work. Pastor Krug was distinguished also for simplicity and purity of character. There was nothing of pretension or ostentation about him. His Christian profession was a living practical reality with him and he expected the same of all others who called themselves Christian. The year after he arrived at Frederick he paid a visit to Philadelphia and was married to Henrietta Handschuh, who was nearly twenty years his junior. In the parsonage at Frederick they set the community an example of pious family life as together they trained the four children who came to grace their home. When Mrs. Krug's brother Frederick came to Frederick city he started the line of distinguished citizens there who spelled their name Hanshew.

As a pastor Krug was always found faithful. In Reading he had done all his pastoral visiting afoot, but in Frederick County he found it necessary to secure a horse in order to visit his numerous congregation that was scattered over such a large district. His diligence as a pastor may be judged by the completeness of his records. Every year, through all the twenty-five of his pastorate, without a single exception, he set down carefully the account of the congregational meetings to elect officers, and the names of those who were confirmed, and the names of those who communed each time, and the baptisms and the marriages. He recorded with equal care the funerals in his parish, averaging about twenty each year but amounting to as many as forty-five in 1784, and in the case of adults he gave a brief summary of the career of the deceased. For a number of years also, until it was taken out of his hands, he recorded the annual council meetings to settle up accounts. It is not hard to follow the course of his ministry, nor to discern his high sense of pastoral responsibility, as he preached at least twice every Sunday and held special services for children every Sunday afternoon, as he celebrated the Lord's Supper four times every year, and as he confirmed a new class of catechumens every Whitsunday.

Krug's least impressive service was in the pulpit. He had a thorough enough grasp of the Gospel and was earnest enough in his convictions. The matter of his sermons was evangelical and his style instructive. But he seemed to lack force. His mildness of manner and his utter gentleness of spirit detracted somewhat from

the effect on his hearers. He was small of stature and slender of form. His voice was not strong. Nor was he fluent in utterance. Whatever impressiveness there was about his preaching grew out of the Scriptural character of his materials and the pure and earnest life with which he buttressed his words. He was an earthen vessel, for that is what his name means, a "vessel"; but he was a vessel bearing the treasure of the Lord.

John Andrew Krug began his Frederick ministry in fear and trembling. He showed a spirit of abject humility and of prayer. That is clear from his correspondence. Four months after he had taken charge at Frederick, Krug wrote to Dr. Francke in Germany: "Here in Friederichstown they have received me with much affection and so far have treated me with great politeness, but there are temptations and trials here also as at Reading, and, I fear, they will be even greater here. But the Lord who has vouchsafed success to me in the past and has not cast me away when I have fallen, will continue to help me with his grace and will not forsake me. The esteemed Fathers also will not cease to pray for me and to intercede with God for a blessing not only on me but upon the congregation which I have served and upon the one which I now serve. The prayers of the Fathers for the children have great power with God, and I trust you will permit me to enjoy this blessing through your intercession."

The new pastor was uncommonly popular when he first came to Frederick. He soon had the confidence of his people. They all admired his gentle spirit and warm affection, and they felt they could count on his friendliness always. The young people were attracted by his genial disposition and he was able to enlist unusual numbers in his catechetical classes. Conditions in the congregation soon began to improve. The number of the communicants increased. This was true of the rural element in the congregation as well as the town-dwellers. It seemed that the congregation was beginning a period of great blessing and prosperity. They were a happy people led by a faithful and beloved pastor.

Then came the War. Frederick and its County participated to the full, its German-speaking citizens even more enthusiastically than the English. Six years before Krug arrived in Frederick, the infamous Stamp Act had kindled the patriotic flame in the breasts



of the people, and when the stamp distributor was burned in effigy in the street of the town, the crowd that cheered the event spoke more German than English. Shortly after Krug began his ministry in Frederick the agitation arose concerning the tax on tea and the blockade of Boston harbor. In 1774 the citizens of Frederick County held a great meeting and adopted the plans suggested by the Continental Congress for "non-importation, non-consumption, and non-exportation" of tea. Funds were collected and sent to the relief of Boston. As the colonial government of Maryland was about to fall to pieces, a new government was formed by appointing "committees of observation" in the several counties. Such a committee was appointed for Frederick County in January, 1775, and the leading men of the Lutheran church were named as members, such as Grosch, Raymer, Hoffman, Haass, Matthias, Crawle, Hoff, Ambrose, Kemp, Schaaf, Stricker, and Remsburg.

At the same time the men between the ages of sixteen and fifty began to organize military companies for drilling exercises. In 1776 Maryland decided to form a "flying camp" of four battalions to act with the militia of Pennsylvania and Delaware in the Middle Department of the colonial armies. Frederick County was asked to contribute one of the four battalions. This she did right promptly and her contribution to the "flying camp" consisted almost entirely of Germans. In addition Frederick County raised two companies of German soldiers who joined two similar companies from Pennsylvania to form the "German Regiment" which gave excellent account of itself in action. In the roster of these soldiers from Frederick County we observe again the familiar names of Lutherans.

Throughout the War the citizens of Frederick and Frederick County shared in the agitation and disturbances growing out of the conflict. They also shared in the paralysis of spiritual energy that pervaded the whole of American Christianity at the time. The Lutheran church was no exception. It shared the general deadening effect of the Revolution. The Lutheran pastor at Frederick could not resist the tide. John Andrew Krug was not the kind of personality that would shine conspicuously in a military campaign. His sympathies, of course, were with the cause of American liberty. But there is no evidence that he ever encouraged the soldiers who went out from his large congregation or that he tried to minister

to those who were garrisoned at Fort Frederick. Nor did he offer his ministry to the Hessian soldiers who were brought as prisoners to Fort Frederick and who would doubtless have welcomed the service of a German Lutheran pastor. He continued to visit the sick and the sorrowful in his own flock. There he stopped. He kept as far as possible from the military camps, and he never once widened the gate or broadened the way that leads to salvation, never once relaxed the strictness of his moral demands upon his people.

One result of all this was that Pastor Krug's popularity among his people began to wane somewhat after the War. The seven years of war had produced conditions that would have taxed a stronger personality than Krug's. The waste and damage of the conflict of arms, the demoralizing effect of camp life, and the infection of the current fashions of unbelief, had brought about such a spiritual torpor and such an ebb-tide of religious interest all over the country that many good men began to fear that real religion was about to perish from the land. This exigency operated seriously against the happiness of Pastor Krug.

Moreover, to his native mildness had come to be added a physical weakness as a result of repeated attacks of sickness. As early as 1776 when the Pennsylvania Synod met at York, Krug was obliged to be absent, and Muhlenberg wrote in his journal that he "had a brief visit from Rev. Mr. Henop, from Friedrickstown in Maryland, who said that our brother, Rev. Mr. Krug, was suffering with consumption and was very miserable." Mr. Henop was the German Reformed minister at Frederick and a good friend of the Lutheran minister but his diagnosis of Krug's illness must have been mistaken because Krug served at Frederick for twenty years after that. Nevertheless, his health was impaired. He had a particularly serious siege of intestinal debility in 1777 which kept him out of the saddle for several years thereafter and from the effects of which he never fully recovered. The salts and herbs from Halle gave only temporary relief. At one time he was bedfast for three months. For five years in succession he could not make the journey to Pennsylvania to confer with his brethren of the Synod.

In the meantime Krug kept in touch with Muhlenberg by correspondence. They tried to comfort each other over the unfavorable

turn that things had taken, both in Philadelphia and in Frederick. One of these letters is still in existence and throws much light on the condition in the Frederick church at that time. It is a letter from Krug to Muhlenberg, dated October 18th, 1779. In order to understand the references in the letter we need to know that Muhlenberg was considerably depressed by the War. He was beginning to feel the weight of the heavy years. His hearing was seriously impaired, and this misfortune was greatly aggravated by the discharge of guns at his side during a military funeral. In 1776 he removed from Philadelphia and took up his residence in the country town of Providence (the Trappe). Then in 1779 the Philadelphia congregation, though continuing to pay Muhlenberg an annual salary, declared their pulpit vacant and elected a new minister. This deeply wounded his feelings and in his letters to his friends he expressed his dissatisfaction. At this point the letter of Krug was written to Muhlenberg:

“Highly Esteemed Father:

“Your kind letter of October 8th I received duly on the 16th. The loss of your hearing which prevents you from exercising your office must, I suppose, greatly depress you at times. But I hope that God may graciously comfort you by opening the ear of your spirit so that you may the better understand the glorious promises concerning eternal life in the future. The changes that have taken place in the Philadelphia congregation annoyed me terribly when I heard of them. But I have comforted myself with the thought that God knows all and can turn to good account all the evil that men do. Genesis 50:20. He will direct these changes to the glory of his name and the salvation of many souls.

“As concerns me and my family, the dear Lord on May 25th of this year translated our little son of two years, nine months, and nine days, through small-pox from the world so full of trial to the joyful realms of eternity. But on the 23rd of August he granted us again a lively little daughter. My salary has become rather small in proportion to the general rise in prices, but the dear Lord has always from time to time provided so many of the necessities of life through other gifts of love that we have never felt any lack, and what is best of all, the dear Lord has given my wife a



joyful heart because we have been able with so little to get along as well as we formerly did with much. I trust that you have experienced in the same way the kindly hand of God directing the hearts of men.

“With reference to my congregation, in externals there has been much improvement. In the eight years that I have been here they have secured two beautiful bells from England at a cost of more than £112. They have had a beautiful new organ built at a cost of £400. Last year they paid the old debts amounting to £100. They have had a considerable number of seats made for men and women. But with reference to the inner strength in Christianity the situation is very bad. Many live either in secret or public enmity, in worldliness and unrighteousness; so that I fear the external peace of the church will not last much longer, especially as they are free of debt.

“Since my severe sickness two years ago I have spent no Sunday in any other congregation but have served Frederick alone. When the weather is good and Pastor Henop is away, the church is pretty full, but otherwise even if the weather is threatening or only dull, the church is very empty. This year I am preaching on the order of salvation in nine short propositions, but I always read before the altar the Gospel for the day and quote it in the sermon at the place where it fits into the contents of the sermon. In the afternoons I always repeat the morning sermon after the children have recited one of the articles of the Catechism and a penitential psalm. But the instruction of children receives the worst possible consideration from the people, and few children and adults attend. If I call attention to the matter from the pulpit, they attend better for a few Sundays, but after that everything goes the old way again. With Pastor Henop I live constantly in right brotherly friendship and this is a great blessing to me. The English have no preacher at all, and so I have baptized several adult negroes, who sometimes have exhibited a fair degree of knowledge and who have received a good testimony from their masters, and this has greatly pleased me. I hope that the seed which has thus been sowed will in course of time bear fruit.

“Hearty greetings from me and my wife to you and your entire

family. May the Lord be your Provider, your Shield, and your Counsellor in every need. I remain

“Your obedient

“Frederick, Oct. 18, 1779.

“John Andrew Krug.”

This letter is interesting for what it reveals concerning the spirit of John Andrew Krug and his fine tact in trying to comfort the wounded soul of his father in the ministry. It is of special interest to us here because of what it indicates about conditions in our congregation at that time. The congregation was prosperous, at least externally. The year Krug arrived they placed an order in England for two church-bells. One of the members, Mr. Caspar Schaff, negotiated the purchase. The cost was a little in excess of £112 or \$560. To that was added the cost of transporting the bells to Frederick and installing them in the steeple. This was an item of more than \$400 more. The entire bill was paid in less than three years and the beautiful tones of the English bells as they swung in the steeple of the lime-stone church gave the Lutheran church a distinction in the city and must have given the members of the congregation a deep sense of pride in their church. The bells bore the inscription: “Peck and Chapman of London, fecit 1771.”

Not satisfied with the toneful equipment of their church steeple, the people of the Lutheran congregation decided that their sanctuary must be furnished with melody within. No sooner were the bells paid for than an order was placed for a big new organ. The contract was given to the famous Moravian builder of organs, David Tanneberger, of Lititz, Pennsylvania. The price paid was £400. That was a handsome price to pay for an organ, when we reflect that the minister received only £60 a year and the school-teacher only £12. But it was a handsome organ for that day, an instrument of about five hundred pipes, the largest organ that Tanneberger had built up to that time and the largest in his whole career except the organ for Zion Lutheran Church in Philadelphia. It was one more mark of distinction for the Frederick Lutheran Church. Until schoolmaster Haucks learned to play the instrument, the pastor himself presided at the console.

The external prosperity of the congregation at this period was evident also from the fact that old debts were cancelled. Such were

the £100 on an interest-bearing note owing to Caspar Mayer for money advanced at the time the church was built, and a smaller amount owing to Conrad Grosch on the same account, and the cost of the stove which Michael Roemer advanced when it was bought from John Schellman. In the meantime other improvements were made each year to the church property, such as plastering and flooring. Also additional pews were placed in the church, on the one side for women, on the other for men. At the same time the annual accounts of the congregation show that they gave money to support poor individuals in their own congregation like "poor Leonard Hoffman" and money for poverty-stricken widows in the community like "Widow Kentien" and money for the school tuition of "poor children."

Yes, Krug might have written to Muhlenberg at much greater length than he did about the external prosperity of his congregation in 1779, if he had been of the kind who delight in external prosperity.

Long years afterwards, more than three-quarters of a century afterwards, when the church and the organ and the pews had served their purpose and reached the end of their usefulness, when the congregation decided to dismantle the edifice and build larger and still more beautiful, the pastor of the church at that time allowed his fertile imagination to run and his facile pen to write about conditions as they must have been in Krug's early ministry at Fred-erick. We may follow his lines with interest today:

"Things assumed a new aspect. The population of the town and surrounding country was increasing. The prosperity of the church was evident to all. The communion list swelled its numbers. Many young persons were added by confirmation. And all things looked encouraging . . . the affairs of this church improved into a better condition than they had been at any previous era. There stood the substantial stone church; its walls and ceilings as yet unplastered; its aisles paved with flagstones; no floor beneath the pews, but merely a strip of board to each pew, for the feet to rest upon, and the bare ground underneath. The pulpit—a small, round, old-fashioned pulpit—stood on the west side of the church, with an elevated pew on either side of it, for the elders and deacons. In the pulpit stood the minister; a man already in the prime of life,



and verging toward old age; somewhat small in stature; slender in form; rather feeble in voice; not fluent in his utterance; but a man of ripe scholarship, educated in the universities of Europe; a man of mind, of goodness and piety. When he preached, the scriptures were thoroughly expounded, and practically applied to the hearers. He was mild in his disposition, warm in his affections, and laborious in his professional duties. His parish extended over a wide scope of country, but among all his numerous flock, he visited the sick, catechized the young, comforted the afflicted, and admonished the ungodly.

"In those homely pews sat the congregation. They were plain men; not classically educated; not accomplished in the refinements of life. Upon their brows, and on their hands, they bore the marks of honest toil. They were, however, men of integrity; men whose word and promise could be relied on. Many of them loved their God, and all of them seemed to love their church. They were frugal, thriving farmers, mechanics, laborers, and a few merchants. Some of them were Nathaniels, in whom there was no guile.

"Turn to another part of the church, and see the women of that day; plain, modest and unobtrusive; listening devoutly to the word, to draw from it strength to bear the trials of life, and consolation to soothe its sorrows. Often were those meek eyes moistened with tears, and those subdued countenances bowed to the earth. Many of those mothers had passed through deep affliction, and had practically learned the vanities and sorrows of earth, in the heartrending scenes of the Revolutionary war. They had furnished recruits for the army. Their sons and husbands had bled in the cause of liberty. Some of them fell on bloody fields. And here was woman's devoted heart bleeding over the sacrifice.

"In another portion of the church were the young ladies of that day. Look at them—young and fresh, with the rosy bloom of health upon their cheeks. They had not graduated in renowned seminaries of learning; but they had learned many useful things, notwithstanding. They had not enjoyed the advantages of boarding schools; but they were skilled in the mysteries of the kitchen and dining room. They could not, perhaps, have entertained an intelligent company in a fashionable parlor, with brilliant conversation; but they were accomplished in the fine arts of housekeeping. They

were not arrayed in costly attire. They wore no Brussels veils, nor Canton crape shawls, nor brocade dresses; perhaps not even kid gloves; and when they walked the streets, no superfluous train of silk trailed at their heels; but many of them were clothed with the ornament of a meek and quiet spirit. They did not perform on the piano, nor trill through all the intricacies of an Italian opera song, but they were skilled in the practice of gardening, and in cases of emergency, could make a hand in the meadow or harvest field. They were not familiar with fashionable novels; but many of them had committed the catechism to memory, and could recite long chapters from the Bible. And when compared with their great granddaughters, in one respect, they stand on immensely higher ground. Scarcely one of them attained her seventeenth summer without making a profession of faith in Christ. They pondered the words of the Savior, 'whosoever confesseth me before men, will I also confess before my Father in heaven. But whosoever denieth me before men, him will I also deny before the Father and his holy angels.' A young lady of that day lost caste in christian society, if she refused to become a member of the christian church.

"Such was the condition of the congregation for some years. . . . The bells, of wonderful sweetness, hung in their place in the tower, ready to ring out their varied tones. For more than half a century, those bells, high up toward the blue heavens, 'a neighbor to the thunder,' have pealed forth the tokens of joy and of sorrow. At the close of the week, from the airy belfry, their tongues have spoken the signal note on the approach of the Sabbath. And on the day of rest, how often have they not called worshippers to the house of God? How often have they rung out their cheering sounds upon the anniversary of our nation's liberty? As often as the old year has departed, and the new one entered, from their lofty tower they gave warning of the flight of time. How mournful some of the associations connected with those bells!"

But Pastor Krug was by no means satisfied with external prosperity on the part of his congregation. He wanted signs of spiritual quickening and clear evidences of practical piety. Viewed from this angle he was not at all proud of his flock. He complains to his fellow-pietist in Philadelphia about the spiritual sluggishness of the Lutherans at Frederick, their irregularity in attending the serv-

ices in the house of God, their lack of interest in the instruction of the young, their worldliness and quarrelsomeness. Already in 1779 the War had made its depressing influence felt on his people.

The "secret or public enmity" to which Pastor Krug refers in his letter does not pertain entirely to the relations of his members with one another. It pertains also to their relations with their pastor. Already at that time there were a few people in the congregation who objected to the pastor's efforts at moral discipline. They did not like the Halle spirit. They wanted moral relaxation, and as a cover for their desire they began to find fault with their pastor on account of his health. This was a weakness that he could not remedy and the dissatisfaction, though never shared by a majority of the congregation, continued to the end of his long ministry. In 1777 Pastor Krug was so ill that he could not attend the annual meeting of the Council for the settlement of accounts. Conrad Grosch presided at the meeting and wrote a brief account of it in the record book. Thereafter the pastor was always absent from these meetings. No further record of them was made. Krug withdrew more and more from the temporal interests of the congregation and gave himself exclusively to its spiritual affairs. Already in 1779, in his letter to Muhlenberg he writes with an air of detachment from the external prosperity of the congregation. That continued to the end of his pastorate.

As Krug's physical strength declined he limited the size of his field. He was originally called to the entire Congregation of Monocacy, the same as that which Stoever had helped to organize in 1738. In addition to the church in Frederick it included the "preaching point" up the Monocacy Valley where the first church building was erected in 1743. It was regarded as a single congregation and as late as 1784 some of the councilmen elected were designated as coming from the upper end of the parish. The catechetical class was regarded as a single group, although sometimes Pastor Krug indicated that some of the catechumens lived "in the hills" and occasionally he made it clear that they were confirmed at Frederick but "went to the holy communion for the first time in the hills." This wide-spreading congregation Krug served faithfully throughout.

In addition, as long as his health would permit, he served other



points that were not included in his call in 1771. In 1772 he confirmed a class of catechumens at Short Hill in Loudon County, Virginia, another at Woodstock in Dunmore County, Virginia, and still another at Strasburg, Virginia. The following year there is another confirmation class at Short Hill, and in 1775 two of them, one in May and one in September. In 1775 he also confirmed a class at Middletown. During the exciting year of 1776 he had no confirmations beyond Frederick. The next year came the sickness which, he says in his letter to Muhlenberg, compelled him to stay out of the saddle and limit his work to Frederick. Not until the close of the War in 1783 did he venture away from Frederick again. That year he had exactly 100 catechumens to confirm, 53 at Frederick and 47 at Short Hill. The next year he added Rocky Hill to his circuit. In 1785 he confirmed another class at Middletown. After 1786 he limited himself again to Frederick, though in 1791 and 1792 he added to the class in Frederick a few persons listed as coming from New Bremen. The last confirmation was in 1795.

Every name in these thirty-five long lists of those who were confirmed is recorded in clear German script together with the age of the individual and usually with the date of his birth. It is an eloquent witness to the faithful service of a loving pastor and a diligent catechist.

But in spite of his diligence and faithfulness in the spiritual affairs of his charge, dissatisfaction with the delicate little man continued. The opposing party was small but persistent. They kept speaking disparagingly of all his work and in 1788 carried the matter to the meeting of the Synod in Reading. Pastor Krug had resumed his attendance on the synodical meetings in 1781 and was much encouraged by his annual visits with Muhlenberg until his death in 1787. The next year he was present at the Synod when, as the minutes say, "a letter from Frederick signed by some members of the congregation at that place, was read. In it they expressed their dissatisfaction with their present preacher, Mr. Krug, and asked that he might be removed to some other place. On motion it was therefore resolved that the Church Council of the congregation should be written to concerning the matter." This must have been humiliating and painful for the faithful Krug, particu-

larly as the Synod was meeting that year in his former parish. But nothing came of this resolution.

The next year Krug was absent from the meeting of Synod at Lebanon. The discontented people from Frederick were present again. They presented their complaint in writing and stated that they had been promised that at this meeting Pastor Krug would be assigned to some other place and the congregation at Frederick would be provided with a new pastor. The Synod referred the matter to Dr. Helmuth, who occasionally visited in Frederick, and instructed him to write to the congregation and ascertain whether these complainants correctly represented the sentiment of the entire congregation. They also instructed Dr. Frederick A. Muhlenberg to write to Krug and suggest a transfer to Lewisburg, Pennsylvania.

This brought the matter squarely before the congregation at Frederick. The charges against the pastor were dragged out into the open. They proved to be grounded entirely in dissatisfaction with his age and his physical weakness. A congregational meeting was held. The question was put whether the members were in favor of retaining Pastor Krug. Ninety votes were cast in favor of retaining him and only twenty-two votes in favor of a change. This result was greatly to the credit of the congregation as a whole. When this result was reported to the Synod they declared that under the circumstances they could take no action in the direction of transferring Pastor Krug but could only recommend to him that if a call should come to him from some other congregation he should accept it. Dr. Helmuth was asked to communicate this action to the congregation.

The complaints against Krug continued to be sent to Synod. In 1791 both his friends and his opponents sent letters. The reply of the Synod is interesting and significant. It says: "Notwithstanding that the Ministerium is not persuaded, from all the circumstances presented by both parties, of any unfitness of pastor Krug for his office, either as to doctrine or life, but is ready at all times to bear testimony to his indisputable faithfulness and integrity as well as to his profound knowledge of the doctrines of our most holy faith; nevertheless, it cannot, out of regard to the distracted congregation, as well as to the manifest physical infirmities of the brother in question, refrain from earnestly advising a change. The

Ministerium promises to assist in the matter whenever a door may be opened, and considers it the duty of pastor Krug even to seek such opportunity, and when it presents itself, to accept it out of love to the kingdom of God. It also entreats the whole beloved congregation and each of the sadly alienated parties, for the love of Christ, on whom the congregation is founded, to bear with one another in love, to aid the Ministerium in its efforts, and until they can be accomplished, not to wound either the worthy pastor, or one another. It is also said that active measures are in prospect for the attainment of the desired end as speedily as possible. The Ministerium only adds that it is an established rule of its method of procedure, from which it cannot depart, notwithstanding the above, never to force a transfer without the will and free decision of the preacher."

The next year Rev. Nicholas Kurtz, whom the congregation had once desired to have as its pastor and who was now the oldest minister in the Synod, visited Frederick and tried to settle the difficulty. He was obliged to report to the Synod that no union of the parties could be effected, but he himself stayed there for a long time to help keep the partisan spirit from burning too hot and scorching the sensitive soul of John Andrew Krug. Then in 1792 a special committee of the Synod was appointed and after taking testimony from representatives of both parties in the Frederick congregation, the committee suggested a division in the congregation. They proposed:

"1. That the members of the congregation who are not in favor of Rev. Mr. Krug, be advised to seek another preacher from the Ministerium, to serve them and the neighboring congregations, and that, to this end, Candidate Wichtermann be proposed to them. He or whoever may be called thither is earnestly admonished to live as much as possible in unity and love with Pastor Krug.

"2. That the said members of the congregation, as soon as they agree on a second preacher, send him a call, and provide for his necessary support.

"3. That both parties be earnestly recommended to take the best care, that the church be used by both parties alternately and undisturbed in their worship, and that schools and burial grounds be in common."



Fortunately for the future happiness of the Lutherans in Frederick, this plan of the synodical committee could not be carried out. It shattered on the personality of Mr. Wichtermann. He visited Frederick at the suggestion of the synodical committee but the party that was dissatisfied with Pastor Krug seems to have concluded that to call him would be jumping out of the frying-pan into the fire. Mr. Wichtermann was told very emphatically that he was not called to that field. At that point the complaints against Krug ceased to be vocal. Was it because the discontented ones had learned from Wichtermann's visit that there might be some things harder to bear than a sickly, over-gentle, but pietistic and morally exacting pastor, or was it that they now saw that time would soon bring them relief without any further effort on their part?

The complaints to Synod ceased. Krug attended the meeting in 1795 which was held in Philadelphia and presented a parochial report showing that 300 had communed that year and that the school had about 50 scholars. This would indicate that the Lutheran forces in Frederick were holding together quite well in spite of the prolonged difficulties. The overwhelming majority of the congregation must have continued to cherish him as their pastor. The tenacious opposition of the minority must be understood as growing out of the spirit of the times. It was a day of opposition to authority, a time of free-booting and individualism. The bonds of regulation were irksome; they were often regarded as tyrannous and un-American. Many congregations in various denominations were suffering the same sad experiences as the Lutheran congregation at Frederick. The spirit of revolt had not yet been laid to rest.

The next spring Pastor Krug grew so weak that he could not preach during the Lenten season nor prepare a class for confirmation. He went gently to his rest on March 30th, 1796. With all his physical infirmities he had reached his sixty-fifth year. He was buried beneath the aisle of the church in which he had ministered for a quarter of a century.

John Andrew Krug had carried the Lord's treasure in an earthen vessel through troublous times. He could render to the great Over-Shepherd an account of faithful stewardship. For a quarter of a century he had tended the flock diligently, faithfully and unselfishly. With a stronger body he might have done more, but he spent out

his life shepherding the souls entrusted to him. In the pulpit and at the altar, in teaching the young and in visiting the sick, in the example of his personal living and in reaching out for the unsaved,—he was found faithful. At least twice each Lord's Day he preached the Gospel with earnestness and with an evangelical fervor that ran counter to the current trend of the times. Disregarding the captious criticisms of the callous minority in his congregation he preached a pointed Gospel and continued instant in season and out of season. Twice a year for twenty-five years he administered the sacrament of the altar to a group that varied from seventy to ninety souls. In that time he catechized and confirmed a total of 1172 young people, in Frederick and vicinity alone 917. The number of infants baptized reached the imposing total of 2917, and the number of funerals conducted 506. Like the Apostle Paul, John Andrew Krug was in bodily presence weak but in labors abundant. He finished the course and to the end he kept the faith.

As if to make amends for the pain and grief that had come to his heart through the bitter opposition of a factious minority in his congregation, the Synod at the meeting following Pastor Krug's death appointed a committee of three ministers to go to Frederick and there conduct a service in his memory. This was done. The committee consisted of Henry Ernst Muhlenberg of Lancaster, Jacob Goering of York, and Frederick Valentine Melsheimer of Hanover. Dr. Muhlenberg delivered the memorial address. This was one of the distinguished sons of the great patriarch, Henry Melchior Muhlenberg, who had visited the congregation in its infancy in 1747 and had written its first constitution. And now in the same series of records in which the father had written in bold English script the fundamental instrument of the congregation's life, we also read in the delicate German script of the son, in the register of deaths:

"On the 30th of March, 1796, it pleased Almighty God to call to his eternal rest the minister of this congregation, Reverend John Andrew Krug. For more than 25 years he built up the congregation both by his evangelical discourse and by his blameless conduct. He died of consumption which began to afflict him on January 24. The Evangelical Lutheran Ministerium of Pennsylvania and neighboring States commissioned one of its members to preach a funeral sermon for this de-

voted and highly cherished brother. This was done on the 26th of June."

In this way the Synod did honor to the memory of a pious, gentle and faithful pastor.

This long pastorate, 1771-1796, brought the Frederick Lutheran Church into an entirely new period of her history. The Republic had now started on its career. The commonwealth of Maryland had been formed as an integral unit in the American nation. Frederick had grown into a town of 2000 or more, no longer a sprawling village on the wild frontier. The Lutheran Church in America was beginning to reach out and take its part in fashioning a distinctive Christianity for America. And the Frederick congregation was recognized as one of the largest and most potent of the units in the American Lutheran Church. To this new period we must now give our attention.



## CHAPTER XII

### IN THE YOUTH OF THE REPUBLIC, 1796-1808

Before the end of the eighteenth century the Lutheran Church in Frederick had attained a position of prominence among the churches of the land. It was valued both for its strength and for its promise. The Lutheran Synod in Pennsylvania was glad to acknowledge the flourishing congregation in the most prosperous community in Western Maryland. The leaders in the Synod regarded the Maryland congregation as a real asset to the Church at large and one that promised unusually well for the future. They had kept in touch with Pastor Krug and at his death they were anxious to help the congregation he had served.

When the special committee of the Synod, consisting of Henry Ernst Muhlenberg of Lancaster, Jacob Goering of York, and Frederick Melsheimer of Hanover, went to Frederick in June, 1796, to conduct a memorial service in honor of the late Pastor Krug, they drew up a series of resolutions that were calculated to provide the congregation with a proper method of procedure in securing a new pastor. They were intended also to preserve the congregation from any possibility of scattering during the vacancy in the pulpit. The resolutions were adopted by a committee of the congregation, signed by them in the presence of the three ministers from Pennsylvania, and afterwards signed by 139 members of the congregation.

The resolutions and the signatures were copied into an obscure place in one of the record books. The hand of the copyist is that of Jacob Medtart. They are of interest to our narrative at this point because they reflect the situation in the congregation and in the church at large near the end of the eighteenth century. We translate:

"1. Resolved that from now on every one who joined or will join the Evangelical Lutheran Church in Frederick will be recognized as a member of the congregation only so long as he shall conduct himself like a decent and Christian member of the congregation and shall help to bear the burdens of the congregation.

"2. Resolved further that as soon as possible measures shall be taken to secure for the congregation a regular preacher and pastor

and that this shall be provided from the Ministerium (the Synod).

"3. That the Committee shall be authorized to invite one or more preachers to visit the congregation and preach a guest-sermon.

"4. That if a preacher is thus invited and visits the congregation and a majority of the members show a desire to call him as their minister, then the Committee with the consent of the congregation shall prepare a call for this minister.

"5. Resolved further that the Church Council installed by the deceased Pastor Krug shall carry on all the business of the congregation excepting only that which is specified and provided for in these resolutions.

"6. That as soon as a new preacher has been called and has taken up his office in the congregation, a new church council shall be elected and the work of the committee shall cease.

"7. That during the time that the congregation is without a minister no member of the Lutheran congregation shall make any claim on the present Reformed minister in Frederick to conduct funerals in the Lutheran cemetery or to conduct services of worship in the Lutheran church, but that in all such cases and on any other occasions, the members of the congregation must apply to neighboring Lutheran ministers.

"8. Resolved further that the widow of the deceased Pastor Krug shall remain in the parsonage until the congregation has secured another minister and that the committee regards it as altogether good and proper that the congregation out of love shall make liberal provision for the widow.

"9. Resolved that these resolutions shall be subscribed by the Committee and carried around in the congregation for signatures and that those who sign these resolutions shall be regarded as members of the congregation from the day of their signature."

This document was formally signed by the committee in the presence of the three ministers from Pennsylvania, who set down their names as witnesses. Then additional signatures were attached until there was a total of one hundred and thirty-nine. The names constitute the congregational roll as it stood at the end of the eighteenth century. They are reproduced in our Appendix C.

These resolutions and their signatures were like a new beginning for the congregation, a new solemn league and covenant. It must

have purged from the roll and from the congregational fellowship those who were mere hangers-on, or chronic trouble-makers, or secular-minded or leading double lives.

The first resolution was doubtless written because the condition of the congregation called for the sifting of the roll and the exercise of more strict discipline than was had during the last years of Pastor Krug's ministry. The second resolution tied Frederick by even stronger bonds to the Synod in Pennsylvania. The third and fourth assured orderly procedure in securing a new minister and provided against the advances of an irregular or unapproved minister, just as Father Muhlenberg had done fifty years earlier in his English articles. The fifth and sixth provided for the business of the organization during the interim between pastors. The seventh indicated that the friendly relations with the Reformed Church in Frederick have continued since Muhlenberg's day but at the same time it showed a desire to remain Lutheran. The eighth resolution is a lovely gesture to the memory of Pastor Krug in providing for the comfort of the bereaved widow, who remained in the congregation, participating in its work, contributing to its funds and continuing to enjoy its kindly benevolence until her death in 1822. The last resolution fixed the roll of membership for the new period in the history of the congregation.

Having taken this new start the congregation through a special committee on a new pastor set about the task of filling the vacant pulpit. They had conferred on this matter with the three ministers from Pennsylvania who visited them in June, 1796, and from them they received several suggestions. They also sent letters in various directions making inquiry about good ministers. The committee had definite ideas as to the kind of man that was needed for their vacancy. He would need some of the kindly qualities and spiritual-mindedness of the late Pastor Krug, but more physical vitality, more force in the pulpit, and perhaps less moral exactitude.

But it was not their good fortune to secure at once another faithful pastor who could carry the church through a quarter century of healthy growth. After the death of John Andrew Krug, a period of twelve years elapsed before the next long pastorate began with Dr. Schaeffer. When we look at the whole history of the congregation these twelve years in the youth of the Republic seem like a



period of waiting among the Lutherans of Frederick. They seem to be marking time and searching for a new leader to carry them into another period of constructive advance. Three times during this period they saw a new minister move into their parsonage and mount their pulpit, but each time their hopes for marked progress were disappointed.

They first extended a call to a man whom the leading members of the congregation had met three years before at the meeting of the Synod, when the opposition to Pastor Krug was considered by that body. This was Rev. Charles Frederick Wildbahn. In 1793 when the Synod met in Philadelphia, Wildbahn was a member of the special committee that was appointed to consider the complaints against Krug and to hear his defenders. He helped at that time to admonish the whole congregation at Frederick to deal kindly with their faithful but aging pastor.

Wildbahn had other opportunities to know Frederick and its Lutheran congregation. More than once he had travelled up and down the Monocacy Valley on his way between Pennsylvania and Virginia. On these occasions he must have visited with Pastor Krug and learned to admire the church edifice and the flourishing congregation. When the pulpit became vacant in the summer of 1796 it probably required little urging to lead him to accept the call. And the Frederick congregation, on its part, had a right to feel that it was securing another worthy pastor. For Wildbahn, though beyond the prime of life, had a good record of achievement and gave promise of many more years of able service in the ministry.

Charles Frederick Wildbahn had come to America as a soldier in the British army in 1755. He was born in Germany in the kingdom of Saxony. Brought up in the pious circles that were under the influence of the University of Halle, he was a devout Lutheran. During the war he was disabled for military service by a slight internal injury and he decided to stay in America. He worked for a while in a printing-office in Philadelphia and there became intimate with his fellow-Saxon, Pastor Handschuh.

His native talent and his education equipped him to teach school. He could read Latin and Greek, could sing well, and had the skill of imparting knowledge to others. Handschuh secured a position

for Wildbahn as schoolteacher in the English and German Charity Schools that the colonial government was supporting west of the Susquehanna. From there he went to the parish school of the Lutheran congregation on the Conewago (Hanover, Pennsylvania) and for some time served as their schoolteacher. As the congregation was without a regular pastor, schoolteacher Wildbahn taught Luther's Catechism to the youth of the congregation and occasionally read a sermon to the people on Sundays.

After a brief period of service in the parish school at Hanover, Wildbahn, about 1761 went to Winchester, Virginia, and took up similar work. On his way he had opportunity to become acquainted with the Lutherans on the Monocacy. Among the Lutherans of Winchester and vicinity Wildbahn not only taught school and catechized, but because the services of a regular minister could not be secured for so remote a congregation, he also preached regularly on Sundays and in cases of necessity baptized children.

He received a visit from Pastor Hartwick in June, 1762, just after Hartwick had dedicated the new church in Frederick. The older man soon learned that Wildbahn was quite popular among the people there and that he had the qualities that go to make a successful minister. He urged at once that Wildbahn and two of the members of the congregation should accompany him to Philadelphia immediately and ask the Synod for licensure for the young man. This they did, carrying with them not only high commendations from the Lutherans in Virginia but also a letter of recommendation from the English magistrate at Winchester. They went, of course, by way of Monocacy, and doubtless spent a night among the Lutherans there.

The delegation arrived in Philadelphia too late. The Synod had adjourned. But Muhlenberg appointed a special committee to study the documents, examine the candidate, and make a recommendation. On that committee were both Hartwick and Handschuh. The applicant passed the examination of the committee. Muhlenberg gave Wildbahn a certificate in English authorizing him to perform ministerial acts in certain specified congregations and sent him and his laymen back to Winchester.

Less than a year after he had been licensed the Indians made several attacks on the neighborhood of Winchester, murdering the

people and burning their property, and Wildbahn took his little family and, traversing the Monocacy Valley the fourth time, settled on the Conewago among his old friends for whom he had once taught school. There he was quickly chosen pastor of the Lutheran congregation. That was near the end of 1763. As Wildbahn was not yet ordained he was placed under the general supervision of the Lutheran pastor at York. Wildbahn now extended his circuit until at one time it included nine congregations, mostly in York county. When Pastor Bager came from York and settled at Hanover, Wildbahn in 1777 took up his residence at York but continued to serve his scattered congregations until 1782.

In the meantime Wildbahn's congregations pressed the Synod for his ordination. They presented most favorable reports about him. The irregularity of his field seems to have caused the Synod to hesitate with his ordination. Ugly rumors about him were proved baseless. The arguments on his case cover a number of pages in the minutes of the Synod. In 1772 the Synod asked him to accept a call to the Lutherans in Nova Scotia and it was agreed that Krug in Frederick would serve four of his eight congregations for a while. But his congregations in York county "positively refused to let him go." It was in 1778 that he was ordained.

Wildbahn left York county at the earnest entreaty of the church in Reading. It was in 1782 that he accepted the call to Reading. Here he did his most important work in the ministry. His pastorate in Reading lasted fourteen years. The congregation grew steadily under his leadership. His chief external monument there is the beautiful and stately church (called today Trinity), which was dedicated in 1794 near the end of Wildbahn's pastorate there and which still testifies to the blessing that attended his ministry there a century and a half ago.

Just before the death of Pastor Krug in Frederick, in May 1796, Pastor Wildbahn resigned his charge in Reading. The reason is not known. He consented to serve the congregation until they could secure another pastor. This he did until November 23rd, 1796. Then, although Reading was still without a new man, Wildbahn laid down the work there, went to Frederick and on December 4th began his work as successor to Krug. The next June, when the Synod met at Baltimore, the Frederick congregation presented a



written request that they might have Wildbahn as their pastor and written permission was sent to them. This put the official stamp on a fact that had been accomplished six months before.

The new pastor at Frederick stood well among his fellow ministers. He had a good record of achievement. He was handsome in appearance, was possessed of a fine voice, and had a fine reputation for eloquence in the pulpit. He was a frequent preacher at synodical meetings. He often served on important committees, particularly on the committee that examined candidates for licensure and ordination. He had passed the prime of life and was nearing the age of threescore. But he was full of physical vigor and under the circumstances that was considered an important factor. So the new pastorate at Frederick began with high hopes on the part of the people in the congregation. Wildbahn's ministry there opened with the public service on Sunday, December 4th, 1796.

Wildbahn's period of service at Frederick was short and uneventful. The number of ministerial acts was somewhat lower than the average during the preceding pastorate, except the confirmations. As there had been no confirmation class the preceding year because of the illness and death of Pastor Krug, Pastor Wildbahn had 83 confirmations in 1797. The next year the number was 25. The burials were less than under Pastor Krug, only 15 in 1797 and 19 in 1798. Baptisms also were below the average, 80 in 1797 and 44 in 1798. The number of marriages continued normal, 26 in 1797 and 22 the following year.

But Wildbahn did not complete his second year at Frederick. He was employed by the congregation for a half-year at a time. This was probably at his own request, for the congregation seemed anxious to continue his services as long as possible. He was salaried at the rate of £50 per six months. The officers of the congregation attended to all the financial and other external affairs. There seemed to be no difficulty in providing the salary of the pastor and that of the schoolteacher. The treasurer of the congregation, Michael Kolb, Jr., kept careful accounts of all receipts and expenditures together with the individual contributions of the 241 men and women who helped to pay the salaries.

When his third half-year was completed on June 4th, 1798, the church council received the resignation of Pastor Wildbahn. It

was deeply regretted but not unexpected. It seems that Wildbahn desired a less burdensome and less exacting field of labor. He told his congregation that they must look for another pastor, and when he went to Lebanon, Pennsylvania, to attend the meeting of the Synod during the first four days of June, 1798, he carried a letter from the congregation in Frederick reporting his resignation and asking the help of Synod in securing a successor to him. Apparently he had the same understanding with the Frederick congregation that he made with the Reading congregation two years before when he resigned there, that is, that he would supply the vacancy for a few months while they sought his successor. At any rate his hand continued to record ministerial acts in the record books at Frederick without interruption until September 7th, 1798.

After leaving Frederick, Wildbahn first went to Virginia and then to some small congregations near Reading. A little later he is in Montgomery County, Pennsylvania, in Gwynedd Township. Then in 1804, only five and a half years after he left Frederick, the Synod records regretfully "the death of our beloved brother, Mr. C. F. Wildbahn." The delegates from the Frederick church to that meeting of Synod must have entered sincerely into this feeling of regret on the part of Wildbahn's brethren in the ministry.

The Lutheran Church in and about Frederick was now exactly sixty years old. It was one of the strongest and most attractive Lutheran congregations in America. It might have staged a worthy anniversary in 1798, but anniversaries were not the fashion in the youth of the Republic for all faces were to the future alone. And the Lutherans of Frederick would have been too busy to hold a celebration. They were busy looking for a good preacher and a pastor.

In their letter to the Synod in June of that year they asked for help in having their pulpit supplied during the vacancy and in securing a new pastor. The Synod through its President, the Rev. Dr. Henry Ernst Muhlenberg, replied that the Synod would so assist them. In that same letter they reported that they had written to a "Rev. Mr. Storch in Carolina" asking him to serve them. This was Carl Augustus Gottlieb Storch, one of the ablest men in the Lutheran Church of that day. He was just thirty-four years old, a graduate of the University of Helmstedt in Germany, a man of

unusual learning particularly in the languages, and at the same time a man of profound piety and high qualities of leadership. He became the father of the distinguished Theophilus Stork, founder of St. Mark's in Baltimore, and the grandfather of the still more distinguished Charles Augustus Stork, president of the Gettysburg Seminary. He was one of the leaders of early Lutheranism in the south and one of the founders of the North Carolina Synod.

The Frederick Church was well advised when it sought the services of the "Rev. Mr. Storch in Carolina." He would have been a worthy successor to John Andrew Krug, and a worthy predecessor to the able men who served the congregation in the next century and a half. But unfortunately for their high hopes, the Rev. Mr. Storch refused to consider their appeal. They now looked to the Synod in Pennsylvania for help.

The supply of Lutheran ministers in America was still far short of the demand, and in spite of the attractiveness of the Frederick field, Dr. Muhlenberg was unable through the whole summer of 1798 to find a good minister to send to Frederick. Finally in November he laid hands on a promising young man and sent him to visit the field in Maryland and serve them at least for a time. The man's name was John Frederick Moeller. He arrived at Frederick during the last week in November, and on Sunday, November 23rd, began his brief ministry there.

Moeller was a graduate of the University of Koenigsberg in northeastern Germany. He was born at a place called Graudenz in that part of Prussia that is now included in Poland. He came to America in 1796 and was only twenty-six years old when he was sent to Frederick to fill the gap for a while. It is not certain how he spent the first three years after he reached America nor how he was licensed to preach. The University of Koenigsberg was related in spirit to the University of Halle as both of them laid much emphasis on sanctified living. So when Moeller came to Philadelphia he probably found congenial spirits in the ministers of Muhlenberg's Synod. At any rate in some way Dr. Henry Ernst Muhlenberg learned to know of Moeller's ability and sent him to the big congregation in Maryland. The council there held a meeting on December 1st and recorded that inasmuch as "Pastor Meller has been ordered to Frederickstown by Pastor Muhlenberg to pay



a visit, the congregation will keep him for half a year as a supply preacher (*Besuchsbrediger*) and the church council promises him by way of compensation everything that the congregation subscribes and pays."

It was not a very enthusiastic welcome for the young man. But he seems to have entered courageously upon his big task. And before long he had won the esteem and affection of the people. His high grade of intellectual talent, his thorough understanding of God's Word, his polished manner, his extraordinary neatness of person, and his uniformly genial temper,—all helped him to win a place in the hearts of the Lutherans in and about Frederick. He was not particularly eloquent as a preacher in the pulpit but he had the talents of a teacher and his hearers were edified by his sermons. The result was that the following May when the church council reminded the congregation that Pastor Moeller's half-year was ended, and informed them that he was about to leave for the meeting of the Synod at Hanover, Pennsylvania, and inquired whether they wanted him to come back and serve them longer, the whole congregation with one voice answered in the affirmative. They instructed the council to prepare a call for a whole year, and requested that a delegate be sent along with him to Synod to see to it that his license was continued and he came along back to Frederick.

So John Frederick Moeller continued to serve our congregation for two years longer. He was not yet ordained but only licensed. In 1801 he recorded a total of 105 baptisms. At the same time there were 28 confirmations, 34 marriages and 41 deaths. The next year those numbers would probably have been exceeded, but in June of 1802, at the end of two and a half years of service, the polite and learned young pastor laid down his responsibility at Frederick and asked the Synod to transfer him to Chambersburg. And this ended his stay in Frederick.

Only two events of special importance stand out during the ministry of Moeller at Frederick. One was the death of Washington. It came in the month that he began his pastorate in Frederick. The country was shrouded in gloom over the death of its father. The formal funeral service was held in Zion Lutheran Church in Philadelphia, but Lutherans everywhere joined with other Christians

in holding memorial services in their several localities. Fredericktown had known George Washington in the flesh. More than once he had walked its streets. Lutherans there recalled their service under him in wartime, and the Lutheran congregation entered with genuine sincerity into the special service commemorating the career of the nation's beloved hero.

The other event that merits record here is the building of a new tower on the lime-stone church. The church edifice had been finished outside and dedicated in 1762. Internal improvements continued for several years more, as we have seen. The original tower received its beautiful bells in 1772. On the outside only the repairs that were needed were made. But now, with the beginning of a new century and the improvement of properties all over the town of Frederick, the congregation felt the need of a more imposing tower than the one that had been built in 1762. At a congregational meeting in August, 1800, it was unanimously decided to build a new tower and to place it "at the front end" of the church (*zu dem foerdere Ende*). This meant the end fronting towards Church Street. The council contracted with Stephen Stoner for a tower and spire that would cost \$1700, or if that sum proved insufficient to carry out the specifications, an additional \$100 was to be allowed for the completed job. The work was completed within a year. As it proceeded, other improvements were found desirable and they were made. The total cost was nearly twice that originally contemplated. It was all paid by special subscriptions on the part of the members. And now the towering steeple and spire added one more note of distinction to the Frederick Lutheran Church.

During these years Frederick Haux continued to be the parish schoolteacher at an annual salary of £12 and accommodations in the school-house. But he was relieved of his duty in playing the organ, and that was done by Michael Kolb for a fee of £3. The organ was pumped by Adam Strickstock, who for this work and for janitor service in cleaning the church four times a year received the handsome sum of seven dollars.

To follow the fortunes of the affable licentiate Mr. Moeller after he left Frederick in the summer of 1802, we note that he went at once to Chambersburg, Pennsylvania, where he served the Lutheran congregations of that town and neighborhood for 27 years. He

was ordained in 1805. His last pastorate was at Somerset, Ohio, where he preached from 1829 until his death in 1833. He was esteemed and beloved wherever he went. His whole life in the ministry gave evidence of his sincerity and devotion to his calling.

The third in the succession of short pastorates at Frederick during the youth of the Republic covered the five years from 1802 to 1807. Moeller left the field in June, 1802, when he went to Pennsylvania to attend the meeting of the Synod. At the same time the Frederick congregation sent along with him a letter addressed to the Synod and asking that the minister at Shepherdstown, Virginia, be assigned to Frederick. This was Frederick William Jasinsky. Mr. Jasinsky preached during the synodical meeting and he made such a good impression that the people of Reading where the Synod was in session were anxious to have him appointed to their vacant pulpit. The Synod proposed to do this and the plan was to send Pastor Grob from York County to the vacancy in Frederick. But the delegate from Frederick positively refused to accept the decision of the Synod as to his congregation. He claimed priority for the Frederick call to Mr. Jasinsky, and at last Mr. Jasinsky was permitted to accept the call to Frederick.

Jasinsky, like Moeller before him, was only a licentiate, and not an ordained man when he went to Frederick. But he was not a young man. He had first been a soldier. He seems to have come from Polish origins. He served in the Prussian armies under Frederick the Great. Then he came to America, probably in the service of England during the Revolutionary War. At the close of the War he remained in America, married and started to teach school in Cumberland County, Pennsylvania, at East Pennsboro. Like many another schoolteacher in those days he soon aspired to the pulpit. Being a Lutheran by training and conviction Mr. Jasinsky secured the endorsement of some of the Lutherans in Cumberland County and in 1789 applied to the Pennsylvania Synod for license to preach and administer the sacraments. But because the application was accompanied with a complaint against the piety of good Dr. Schaeffer of Carlisle and because the licensing of Jasinsky would have interfered with Dr. Schaeffer's parish, the Synod rebuked the applicants and rejected the application on the



ground that "he does not possess the necessary qualifications required by a preacher."

Undaunted by this rebuff Jasinsky secured ordination from unauthorized persons outside the Synod but he found the Lutheran congregations everywhere so well regulated by the Synod that he could not secure a call without the Synod's consent. So in 1792 he made application to be received as an ordained member of the Synod. The result was another sharp rebuff: "We could have nothing to do with him because he had twice already accepted ordination in a manner which the Synodical Meeting disapproves." Not until seven years later in 1799, did the Synod relax and agree that if he would renounce the ordination which he had received from unauthorized persons and would present himself for examination they would grant him license to preach and admit him to the Synod. He began his regular ministry at Chambersburg, a parish that included also Shippensburg and two country churches.

In less than two years there was trouble at Chambersburg. The two town churches reported that they were obliged to dismiss Mr. Jasinsky because the two country churches declined to help support him. So Mr. Jasinsky, having received a call from Shepherdstown and Martinsburg, took up a temporary pastorate in the Virginia parish. The next year when Moeller went from Frederick to Chambersburg, Jasinsky closed the gap and completed the triangle by moving from Shepherdstown to Frederick.

When Pastor Jasinsky came to Frederick in 1802 he was in his early fifties. He was married and his daughter Caroline was one of the catechumens that he confirmed the year after his arrival. He began his work on the new field on the first of July. The Frederick people were attracted to him because of his distinguished appearance and his unusual pulpit ability. But he had not been in Frederick very long until they saw that they might have chosen better. He carried on the routine of the pastorate as well as had been done by Wildbahn and Moeller. The number of baptisms and confirmations and communicants continued about normal. He enjoyed enough favor at first to secure ordination from the Synod in 1804. He served Woodsboro and Loudon County, Virginia, to their entire satisfaction. But in Frederick itself the members of his congregation soon observed an irritable spirit and a domineering

attitude that rhymed poorly with his ministerial profession. It did fit into the story of his ministry before he came to Frederick. It brought a number of clashes between the minister and his people.

There must be something of truth in the tradition that afterwards grew up in Frederick about Jasinsky. It was believed that he was overbearing in his manner and muscular in his Christianity, so that the members of the congregation were actually afraid to criticize him or take issue with him lest he slay them with physical force. This tradition was so generally believed that fifty years after Jasinsky left Frederick, and forty years after he was dead, the pastor at Frederick drew on his imagination and wrote of the Polish-German-American: "He was already beyond the meridian of life; yet neither his physical nor mental energies gave any symptoms of decay. He was a man of muscle and sinew; of nerve and spirit; of boldness and military address. Indeed it was said that in his youth he was an officer in the army of Frederick the Great. But becoming pious, he gave up war for divinity. He was endowed with a full, round and strong voice. His manner in the pulpit was not bland but rather stern. No insults were offered to him, nor outrage perpetrated upon his premises. The rebellious spirits of the congregation doubted whether it would be safe to do so. They feared his early warlike spirit might be aroused; and in personal courage they knew him to be immensely their superior. He boldly rebuked the vestry, and held them up to ridicule before the whole congregation, for their inefficiency. Yet they endured it. The same characters who had insulted the kind-hearted Mr. Krug in his old age, and who had found fault with the young Mr. Moeller, because his step was too elastic, and his manners too polished, and his attire too fashionable, said nothing openly against the plain-spoken, harsh and denunciatory Jasinsky. They indeed disliked him more than the amiable ministers they had formerly persecuted. But now they thought 'discretion the better part of valor.' There was that in the man—his eye, and countenance, and bearing—that told them plainly, that he who had once commanded the conquering battalions of the great Frederick, had not come here to be their football. Their murmurs, therefore, were cautiously uttered, not in his hearing. You may imagine that although no flaw could be found in his

christian character, nor want of pastoral fidelity, he was not a popular man."

If the Lutherans of Frederick were awe-struck and terrorized by Frederick William Jasinsky, at least they gathered enough courage at last to carry their complaints up to the Synod and face him there. Four years after he had come to Frederick, it happened that the Pennsylvania Synod met in the neighboring parish of Hagerstown (then still called Elizabethtown). That was in 1806. The official delegate of the Frederick congregation to this meeting of Synod was Peter Sultzer, who was treasurer of the Church Council, but a delegation accompanied him. Chief among them was Henry Zieler, an influential elder, who for more than thirty years had taken his regular turn in serving on the Church Council. They reported disputes in the congregation. The Synod appointed a committee of five to investigate. The minutes say: "The committee on the Friedrichstown troubles made its report as follows: 'That after impartial investigation of the complaint, they had recommended reconciliation to both parties.' Mr. Zieler is willing to show love and friendship toward Mr. Jasinsky and Mr. Jasinsky promises the same love and friendship toward Mr. Zieler, as toward an honorable and truth-loving man."

The truce proved to be short. The next year the smothered strife broke out again and was carried to the Synod meeting in Lancaster. The committee that was appointed to investigate included the same preachers as had been appointed the year before. They found that the country congregations were in favor of Mr. Jasinsky but they reported that all parties, the preacher included, "understand that union and the best interests of the congregation can be attained in no better way than through a peace-loving and capable pious pastor. Mr. Jasinsky and his friends in Friedrichstadt and the smaller congregations agreed to this on condition that Mr. Jasinsky be dismissed honorably (auf schiedliche Art) and in love." It was agreed that the pastor should resign and quit the pulpit at the end of his year on July 1st but should occupy the parsonage a month longer and should receive from the church council "a testimonial of blameless life and doctrine." This arrangement was approved by the Synod and subscribed by Jasinsky and by Frederick Heisle on behalf of the congregation. This concluded the matter and it



was the last time that any internal troubles of the Frederick church were to come before the Synod.

So Frederick William Jasinsky preached his farewell sermon at Frederick, Maryland, on Sunday, July 5th, 1807. He continued to occupy the parsonage and perform ministerial acts for another month. His last marriage was on July 29th and his last baptism on August 1st. Then he moved to Chester County, Pennsylvania, where he served two churches at Pikeland and vicinity. There he seems to have carried on a peaceful ministry until his death in 1815.

During Jasinsky's pastorate two preaching points were recognized as belonging to the Frederick congregation. One was the Manor, and the other was Catoctin (often called Remsberger's school-house). The members of the Council were sometimes designated as coming from these preaching points. In addition to the big Frederick congregation the charge included Woodsboro and Lovettsville in Loudon County, Virginia. In spite of the personal difficulties with Pastor Jasinsky the roll of communicants continued to grow during his pastorate and in 1806 reached the stately figure of 254. The conditions of the times and the circumstances of the members enabled them to support the pastor and schoolteacher and to meet all financial obligations without difficulty.

With the departure of Jasinsky the three short pastorates were ended. The time of waiting was at a close. If the Synod could now fill its own order and supply Frederick with "a peace-loving and capable pious pastor" there was every reason to expect that the church would share that enthusiasm for progress that was now beginning to mark the American nation as a whole and to lead it out into larger undertakings in the name of Jehovah. Into such a period we follow our narrative.

## CHAPTER XIII

### A NEW SPIRIT AND A NEW NAME, 1808-1820

The period of waiting was over. The time of short pastorates was past. A long constructive period was ahead. The Frederick church like the nation in general was about to enter upon a new stage of its history.

This new era in the life of the American nation covered the first forty years in the nineteenth century. It was marked by the rapid growth of patriotism and the national spirit. It severed the bonds that tied the Americans to their European masters, and it gave them independence in fact as the Revolutionary War had given them independence in name. This development of a new American culture applied not only to politics but to the religious and intellectual life as well. It enlarged the vision of individual Christians and it pushed back the horizons of the Churches as bodies. It led the Churches to face squarely the vast practical Christian tasks presented by the sudden territorial expansion and the rapid numerical growth of the nation. This new temper of the times helps to explain the general trend of events in the Frederick Lutheran Church during this period.

The town and county of Frederick reflected faithfully the general spirit of the times. The Christians there felt the new impulse to practical endeavor that moved in other parts of the nation. The Lutherans, too, were fully alert to the changed atmosphere. They heard the call to wider horizons and they were ready to answer the appeal for practical Christian service that lay upon the whole of American Christianity. What they needed was an able and devoted minister who would stay with them over a long period and help them match their manifold powers to the galvanic spirit of the times.

Such a minister it was their good fortune to secure in 1808, and it would be impossible to understand this new period in the history of the congregation without first making the acquaintance of the new pastor. He was a young man and Frederick was his first charge. It proved to be also his only charge.

When David Frederick Schaeffer became pastor of the Lutheran church in Frederick he was only twenty years old. He took charge

on Sunday, July 17th, 1808, and the following Friday he celebrated his twenty-first birthday. So his face was steadfastly set towards the future. But he was by no means so immature as his age might suggest. He had been brought up in a preacher's home and he was well educated. His father was the Rev. Dr. Frederick David Schaeffer who had come from Germany in 1775 and had known and loved Muhlenberg. Dr. Schaeffer, the father, had four fine sons, all of whom became Lutheran ministers, and one fine daughter, who married a prominent Lutheran minister. Young David Frederick was the oldest of the four brothers. He had every reason to know what belonged to the office of a good Lutheran pastor and preacher.

Born in 1787 when his father was stationed at Carlisle, David Frederick Schaeffer at the age of three moved with his father's family to Germantown near Philadelphia. In his father's home he was brought up in all the fine traditions of Muhlenberg Lutheranism with its devout and aggressive type of Christianity. He was prepared for college at a private academy in Philadelphia and then attended the University of Pennsylvania. He gave good account of himself as a student and graduated from the University in 1807. In the meantime he had studied theology, not only under his father but also under Pastors Helmuth and Schmidt, the two men in Philadelphia who trained such a long line of Lutheran ministers. Having finished his theological studies he began to help his father in his work and took special charge of his father's country church at Whiteplains in Montgomery County. For that purpose the Synod licensed him as a catechist.

While the young man was serving this apprenticeship under his father, the laymen in the vacant congregation at Frederick had their attention called to him. In the autumn of 1807, less than three months after Pastor Jasinsky had vacated the parsonage, they held a congregational meeting and elected Schaeffer as their "future preacher." They knew that more than nine months would have to elapse before the Synod could meet and permit him to come to them. But at least their choice was made in good time. And it was a unanimous choice. It foiled the effort that was made to place an English preacher in the church.

The result was that when the Synod met in the summer of 1808 a letter was read from the people in Frederick asking the Synod



to grant a license to "Mr. Schaeffer, Jr.," and to assign him to their congregation. This was done. It was the usage at that time to license ministerial candidates for one year only. This gave them the same power as an ordained person except that it limited them to the specified field and it called for review at the end of the year. If the candidate proved faithful his license was renewed each year and after a probation of three or more years he was ordained and thus permanently invested with the ministerial office. This arrangement grew out of the uneven training of the ministerial candidates in those days when there was no Seminary. So in June, 1808, the Synod licensed David Frederick Schaeffer to serve the Lutheran Church in and about Frederick, Maryland, and a month later the promising young man entered upon his charge.

Fortunately the Frederick people were not superstitious about names. Of the six pastors who had preceded Schaeffer in the pastorate there, three had borne the name Frederick. These were Wildbahn, Moeller and Jasinsky. Not one of them had stayed long or made much impression for good on the community. Some of them had even belied the name Frederick, which means peaceful. If the congregation, when it called David Frederick Schaeffer, had any thought at all of his middle name, they probably hoped that the fourth time would be the charm. Or perhaps they thought more about his first name and its lovely Biblical implications or even of his last name Schaeffer, which itself means Shepherd or Pastor.

At any rate young Schaeffer's personality and his training fit precisely into the needs of the Frederick Lutheran Church at that time. It was a growing community. It was sending its influence out in various directions. Its people shared fully the high spirit of enterprise that had begun to lay hold on the entire nation. It was fertile soil ready for a skilful hand to produce rich growth of spiritual life. It was ripe for large undertakings and needed only a leader of courage and tact to guide it into a place of primary influence on the whole Lutheran Church in America. They had made the right choice and they soon saw that God had directed them to David Frederick Schaeffer.

The young licentiate from Philadelphia seemed to sense the unusual possibilities at Frederick and entered his field with enthusiasm. He had everything in his favor. In addition to a large and fertile

field in which to work, he had an interested and expectant people accustomed to support their church. He had also an attractive personality, for he was well educated, trained in the courtesies and proprieties of life, tall and sturdy. His handsome young face beamed with the glow of health. His clear strong voice was a special asset in the pulpit. He had the dignified bearing of a clergyman and the natural grace of a gentleman. Even in his youth he never lacked poise. His unfailing kindness of disposition attracted to him people of all stations and ages.

The coming of this affable young university graduate to the Frederick pulpit began a long pastorate, the second longest in the entire history of the congregation. Its changes and improvements brought much distinction to the congregation. This could not have been done without the help of the people in the pews of the church. For that reason it is well to record here the names of those who were members of the Council when Schaeffer came to the church: Henry Zieler, Peter Burkhart, Frederick Heisely, Adam Schindler, Jacob Labe, John Bayer, Philip Hauptman, Philip Lambrecht, and John Martin. That same year the following were elected: Dr. Andrew Bogen, Charles Schell, Jacob Medtart, John Fessler, John Leather, Michael Wachter, William Michael, George Creager, Jr., Frederick Loehr, Frederick Nusz, Henry Keefer, and Samuel Wachter. These are the names of most of the men who upheld the arms of the youthful pastor in the second and third decades of the nineteenth century.

The new minister began his work in the spirit of a reformer. Two days after he had preached his first sermon on his new field, the Church Council was called together and a committee appointed to prepare "a new and complete Constitution" and to have it ready in four days. Pastor Schaeffer was made chairman of the committee. The work was done, the Council approved it, and on Schaeffer's second Sunday in Frederick, July 24th, 1808, the congregation listened to the reading of the new constitution and the pastor's explanation of it, and then approved it unanimously. On the basis of this constitution the congregation was incorporated "according to law" on December 31st, 1808.

The new constitution gave the congregation a new name. It was now called the "Evangelical Lutheran Church Emanuel in and

about Fredericktown in the state of Maryland." Under this title it was legally incorporated and all through Pastor Schaeffer's ministry it was officially called Emanuel Church. It was the first time that a Bible name was applied to the congregation. The founders in 1738 had intended to give it a name, but, as we have seen, they overlooked the matter and left the space blank. Through most of its history the congregation had been called simply the Lutheran Church of Monocacy. Pastor Hartwick's suggestion in 1762 that it be called the Church of the Beloved Disciple was not generally accepted. Near the end of the eighteenth century it dropped the name Monocacy and was known as the Lutheran Church in and about Fredericktown. Now in 1808 it begins to be called Emanuel. This is a Hebrew word applied to our Saviour and it means God-with-us. Pastor Schaeffer evidently intended to indicate by this new name that the Lutheran Church in Frederick should be conscious of the abiding presence of God within it and that it should be a center from which divine blessing would radiate in all directions. The new name was at once a benediction and a challenge.

The adoption of a new constitution not only gave the congregation a new name, it also gave it a new Council. It brought about a complete change in the personnel of the elders and deacons. Twelve entirely new men were elected to the governing board at the election which took place as usual on New Year's Day in 1809. But it seems that this wholesale introduction of new blood into the Council was accomplished without injury to the feelings of any one. The ex-members continued to coöperate in every possible way. There was an abundance of both tact and grace.

The constitution of 1808 was a decided improvement over its predecessors. It shows the skilful hand and wise head of the young master of arts who was now leading the congregation. A few of its provisions are unusual. For example, it is provided that if a member is elected to the Council and does not wish to serve, "he cannot be excused without he make a present to the Treasury of the congregation." Among the various duties of the elders is to have care "that the debts of the congregation may be diminished as much as possible by the most advantageous means from the Treasury and liberal contributions." This would seem to indicate that complete freedom from debt was too high an ideal to seek for.



The new instrument fixes the Lutheran character of the congregation for it specifies: "The present established Minister and all his legal successors shall at all times, Sundays, Holidays, and Funerals, expound the Scripture by laying the apostolic and prophetic doctrine for the foundation without deviating from the Unaltered Augsburg Confession, pure and plain that hearers may be edified." And again: "Public worship and the administration of the Sacraments and all other divine services he shall conduct according to the form that has been introduced until the United Synod shall make a better one." And the congregation is firmly tied to the Lutheran Synod that centered in Philadelphia: "Should this congregation have the misfortune to lose their minister, the Council shall take the matter into consideration, and after knowing the abilities of several of the Clergymen being members of the Lutheran Synod of the United States, they may give them an invitation to deliver a Sermon, after which a time shall be appointed for an election of a minister, a majority of votes decide who shall be called, yet any member may vote for any other minister not named by the Council provided he shall be a member of the Synod aforesaid."

Provision is also made for discipline in all directions. The elders are to "show Christian example both to their families and to the congregation." The deacons are to be "an example of Christian and moral life." The councilmen are asked to discover and report any disorders or contentions among the members. They are also charged to be on the watch lest "the Minister of this congregation give offense, either in doctrine or in his character or act contrary to the Word of God and this constitution and thereby be detrimental." And the minister is given a weapon for discipline in refusing the sacraments to those whom he deems unfit. These provisions for discipline did not remain dead letters. They were used. More than once during the next thirty years the Council brought disorderly persons to book and settled contentions among members of the congregation. And more than once members of the Council itself were expelled from that body for moral conduct unbecoming a member of the Council, although they were always required, before they went, to obey the constitution and "make a present to the Treasury of the congregation."

Another important change that came to our congregation early in the ministry of David Frederick Schaeffer was the introduction of English. Up to this time all the services were in German, and all the documents and records were in that language except the articles written by Muhlenberg in 1747 at the beginning of the first record book. These were written in English, as we have seen, because they were intended for the eyes of the provincial officials. After that everything was in German for more than sixty years. The new constitution written by Schaeffer in 1808 was written and adopted in German, although it was afterwards translated into English in order to be recorded in the county office. And the records of the Council and the pastor continued to be in German until 1822.

But within two years of the beginning of his work in Frederick, Pastor Schaeffer conducted an occasional service in English. In 1816 English services became regular appointments in the church. Schaeffer did this in order to strengthen the church's appeal to the young people, in whom he was always deeply interested. There was some opposition, but the rapid changes in the community helped him to make the transition. The new personnel of the Church Council in 1809 also proved a help. It is interesting to observe the gradual change in writing the names of councilmen from Heim to Hime, from Letter to Leather, from Krueger to Creager, from Loet to Late, from Loeb to Labe, from Nusz to Nuss and Nutt, from Heisele to Heisly, from Johannes, Heinrich and Friederich to John, Henry, and Frederick, and so forth.

In making this change from German to English the Frederick Lutheran Church was helping to lead the whole Lutheran Church in America to solve a difficult problem. The language problem caused the Lutheran Church in this country much bitter strife and untold losses, particularly of its best young people. The rapid development of the national American spirit in these first few decades of the nineteenth century quickened the process of anglicizing the Church. It cut the ties that bound us to Europe, linguistic as well as other ties. The America of the future, it could be seen, would speak English. But there were those who stoutly resisted the tide. They claimed that the Lutheran Church could not exist apart from the German language. English, they said, is the lan-

guage of the Episcopal and Presbyterian Churches and is too shallow to carry the profound teachings and deep piety of Lutheranism. It is the vehicle that brought infidelity into our country. The children, as they learn to speak English, become frivolous and indifferent in matters of religion.

Pastor Schaeffer was kind and patient. He made no unseemly haste in this matter. He never tried to force English prayers or hymns or sermons upon those who felt they could not be edified by them. He always made provision for sermon and sacrament in German for those who wanted them. At the same time he reasoned gently with them about the welfare of the rising generation. He showed them that Luther put the Bible and the service into the language that the people could best use. He pointed out that Father Muhlenberg had mastered three languages in order to preach in whatever language his hearers could best understand. Pastor Schaeffer himself had equal facility in German and English. He satisfied both parties. And so his forbearance and tact enabled the Frederick congregation to accomplish peacefully a change that in many another congregation caused strife and division and serious loss of numbers. In doing this Frederick not only set the pace for all the Lutheran churches in Maryland, but it helped to lead the way for the whole Lutheran Church in America to solve one of its most troublesome problems.

During the first two years at Frederick the young pastor was alone in the parsonage. Then in May, 1810, it was observed that the Council made an unusually large appropriation for his "travel expenses." They called on the country churches in the charge to help raise a fund of \$50. After the middle of June for a period of six weeks there is no record of ministerial acts at Frederick. It would appear that the lonely pastor went to the Synod meeting at Harrisburg that June, had his preaching license renewed, and then proceeded to Philadelphia where with a different kind of license, on June 28th, he was married to the eighteen-year-old Fraülein Elizabeth Krebs. When they returned to Frederick the middle of July they began to set the congregation a good example of a pious Christian household in the old parsonage to which in the meantime an additional story had been built. Soon Elizabeth be-



came as popular a name for girls as David and Frederick were for boys. Six children came to gladden their home.

The household of the parsonage must have presented a real problem in economy, and Elizabeth Schaeffer must have been as good a manager as Martin Luther's own Catharine. For the salary of the pastor was not a fixed one and it was never large. It ranged from \$316.56 to \$554.35 a year and it was paid once each year. The extra fees were never handsome. The men of the Council always felt that the salary of their pastor was inadequate. They had easily the largest congregation in Frederick and they were sure that they had the best minister, but he himself would never appeal for a larger remuneration and all the efforts of the Council proved unavailing. Elizabeth Schaeffer was obliged to become an expert in domestic economy, and the rule in the parsonage was hard work and stringent saving.

But David Frederick Schaeffer never gauged his labor by his compensation. He threw himself with full energy into the business of the Kingdom. He had soon learned to know by name each member of his large flock. He visited all his people in their homes. His friendly spirit made him a welcome visitor everywhere. A pastoral call in those days always meant a reading of the Bible and a prayer on bended knee and usually a bit of conversation with each member of the family about his spiritual well-being. Pastor Schaeffer proved to be a wise counsellor for almost every kind of need among his parishioners. He was particularly skilful in the room of sickness, where he was not only a genuine comforter of the spirit but also in some cases performed the duties of physician and nurse, especially among the lower classes. His constant practice of pastoral visiting led the people to call him Parson Schaeffer, and his readiness to visit the sick led to a saying that lingered for a long time in Frederick: "If Parson Schaeffer's members have even so much as a toothache, they send for him to pray for them."

The pulpit too received careful attention. His sermons were well prepared. They followed the lessons for the church year. His preaching was characterized by its simplicity and directness and its Gospel character. It was Schaeffer himself who wrote into the Constitution of 1808 that it is the duty of the preacher of the Fred-

erick Lutheran church to preach good Lutheran doctrine and to make his sermons "plain, short, clear, thorough, and edifying" (lauter, kurz, deutlich, gruendlich und erbaulich). His sermons were easily understood by his plainest hearers. They were thoroughly practical and evangelical, and without any effort at rhetorical display. His pulpit manner was easy and natural. There were few gestures. Occasionally he would tell a pathetic story, but otherwise there was little appeal to the high emotions of his hearers. His people regarded him as a practical preacher in the sense that he aimed at results, and he always preached to large audiences.

*children  
a youth  
confirm*

Pastor Schaeffer gave special attention to the children and young folks in his charge. He knew all of them by name and never missed an opportunity to greet them or hold conversation with them. He was always diligent and painstaking with his catechetical class. When the time approached for the confirmation of those who had been catechized he held personal interviews with each one and sought to bring about definite commitment to the Lord. Every year on the Thursday preceding confirmation, which was usually on Whitsunday, he held a public examination of his catechetical class.

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Early in his ministry Schaeffer started to gather the children together for an hour of instruction each Sunday morning just before the regular service in the church. He taught them Bible history, the life of Jesus, the teachings of Christianity and parts of Luther's catechism. This group grew until he had more than two hundred in his Sunday morning class. He was very happy in this work and it was a fruitful work.

*sign*

The children whom he taught in this way became attached to him, and when they became young men and women and he invited them to join a class of catechumens and prepare for active membership in the church, they responded in generous numbers. The result was large accessions by confirmation. For many years the annual average number of confirmations was more than one hundred. Baptisms were about two hundred a year. The number of communicants also greatly increased, averaging about five hundred a year but reaching in 1814 the high mark of six hundred and eighty-one.

The class of children that Pastor Schaeffer gathered and taught each Sunday morning attracted much attention both in Frederick

and beyond. It was the forerunner of an important development. It turned out to be another line on which the Frederick Lutheran Church helped to lead the whole Lutheran Church in this country. The new departure fit into the developments that were taking place in American Christianity in general. Public schools for the general education of all children were springing up all over the land but they gave no religious instruction. To supply this lack, Sunday Schools were beginning to put in their appearance. In 1790 two Sunday Schools were begun in Philadelphia. They were in operation there all during David F. Schaeffer's childhood and youth and he knew of their value to their congregations. In 1791 a Sunday School was formed in Boston. Then they began to appear in quite a number of other cities. The usual procedure was for those members of a congregation who were capable of teaching to band themselves together into a "Sunday-School Society," gather the children of the congregation together on Sunday afternoons, and give them religious instruction. In 1824 a number of these Sunday School Societies from various cities united and formed the American Sunday School Union, which extended its work throughout the country, publishing a monthly periodical and furnishing books and other Sunday School supplies.

But four years before the American Sunday School Union was formed, the Lutheran Church in Frederick had its Sunday School Society. To organize this society in 1820 all that was necessary was to extend somewhat the good idea that young Pastor Schaeffer had introduced during the winter of 1812, when he started his Sunday morning class of instruction for the children of the congregation. The suggestion for a society of teachers came from Schaeffer himself. On Saturday evening, September 16th, 1820, he called a group of his people to the parsonage, explained to them what was going on in other cities, and showed them what a blessing to the rising generation such a Lutheran Sunday School in Frederick might be. The people all approved the idea. The pastor had a constitution all ready for adoption and the organization took place at once. It was called the "Mathenian Society of Frederick." In giving it this strange name the university graduate showed his knowledge of Greek, for the name means the society for learning. The constitution provided that the members of the society had to



be qualified and willing to teach as required by the superintendents and that they had to pay regular fees to support the school. So this school reversed the usual order: the instruction was free, the teachers had to pay.

This was the beginning of the Frederick Lutheran Sunday School. It started its work in the galleries of the church at one o'clock on Sunday afternoon, September 24th, 1820. It was under the authority of the Church Council and was directed by a Committee of Superintendence in which a number of the councilmen were active members. The first Superintendent was Cyrus Mantz, who was one of the elders.

In a short time the school numbered 138 pupils and 25 teachers, 10 men and 15 women. It taught the children the elements of English, also the Bible and the Catechism. Much time was spent in memorizing hymns and portions of the English Bible. At the end of the first year it reported 2343 verses of Scripture memorized, and total expenses of \$11.12½. The second year it went from the church galleries over to the schoolhouse while the number of pupils increased to 175 and the number of teachers doubled. At the same time the Frederick society united with the Sunday School Union of Philadelphia and through it in 1824 helped to start the general American Sunday School Union.

This organization of a Sunday School at Frederick placed the Lutheran church there in the van of the whole Lutheran Church in this country. It helped to effect the transition from German to English without serious loss. And it became an important factor in the entire future development of the congregation.

The new spirit in the congregation was manifested by many other changes during the early part of Schaeffer's ministry. Some of these had to do with the services of worship in the sanctuary. For one thing there was now a regular use of the Lutheran liturgy. The new constitution provided for that. As a loyal member of the Synod in Pennsylvania, the minister at Frederick conducted their worship with the liturgy published by that body in 1786 and intended to be used in connection with the Marburg Hymn-Book. The service opened with a hymn and after that the minister from the altar exhorted the people to confess their sins and led them in the confessional prayer which closed with the triple Kyrie (Lord,

have mercy upon us). Then came the second hymn and this was followed by the salutation (The Lord be with you) and the response and the proper collect from the hymn-book. After the reading of the epistle lesson, the principal hymn was sung and then came the gospel lesson. Next came the creed in verse, a stanza or two of a hymn, and then the sermon. When the preacher went to the pulpit the congregation arose, joined in the Lord's Prayer, and remained standing until the preacher read his text, which was a repetition of the gospel lesson for the day. The liturgy suggested that the sermon should be limited to three-quarters of an hour or at most an hour. At the close of the sermon the general prayer was offered from the pulpit and then came the Votum (The peace of God, and so forth). After the closing hymn the preacher went to the altar, there was another salutation, response and collect, and then came the benediction followed by another verse of the closing hymn. The hymns were seldom sung in their entirety. Pastor Schaeffer had the personality and the liturgical appreciation that enabled him to conduct this service with edification to the congregation.

Then, too, efforts were made to improve the sanctuary in order to make it more worshipful. As early as the summer of 1809 the old pewter communion decanter that had been used by the congregation almost from the time the church was built was sold to the church in Woodsboro for \$2.00 and new ones were secured for Frederick. Already in the winter of 1810 the Council ordered a pair of candlesticks for the altar. But in a few years these appeared inadequate to satisfy the improved taste of the congregation, and in 1821 a three-pronged candlestick was purchased, as the record says, "princebly by youn females of the congregation" at a total cost of \$42.85. At the same time a new stove was secured and the church was re-painted inside and out. A little later it was decided to "trim the altar" and 92 persons subscribed \$49.77 to buy the necessary cloth and lumber and skilled labor. This was such a source of satisfaction to everybody that a group of women secured the consent of the Council to "trim the pulpit" and Mrs. Catharine Thomas was appointed "manager" of the enterprise. In the meantime new collection bags (Klingelbeutel) had been secured, a new pine floor had been laid (1815), and the old central chandelier that 192 young people had bought for the church at a cost of \$222

was sold in 1825 and better lighting was provided by three dozen individual lamps on the side walls of the auditorium.

With reference to the collection bags or "shake-bags," as they were often called, it is interesting to note that for a while there was some difference of opinion about the little bells attached to the bottoms of the bags. In 1821 the bells were taken off, but this was resented by some of the members and when a few of them enforced their protest by refusing to contribute to the church funds, the bells were restored to the bags.

Special efforts were made also to improve the singing in the services. The organ was thoroughly tuned. The organist, Michael Kolb, was asked in 1810 to train the congregation in singing and for that purpose an extra fee of six dollars was added to his annual salary of twenty dollars. This arrangement continued until he was dismissed in 1815. His successor, Michael Fessler, also taught singing during his two years as organist. Then from 1817 to 1821 Mr. Krauth held the position and the salary was fifty dollars and eight cords of oak wood. In 1822 John E. Jungman came from Philadelphia on the recommendation of Dr. Endress in Lancaster, and for the next eight years there was much interest in music. He organized the Harmonic Society. This was a combination of a band and a singing school. Its purpose was to cultivate the musical interests of the rising generation in the church. It was strictly under the control of the Council, and forty of the church members quickly subscribed \$161 to purchase the band instruments. The band was not used in the public services of the church, but the Harmonic Society did raise the musical level of the congregation. In 1830 the work of leading the congregational singing was committed to George and William Englebrecht, who volunteered their services.

Under Pastor Schaeffer measures were taken to secure greater dignity of conduct on the part of the congregation during the services of worship. First an elder and a deacon were appointed by the Council to help keep order in the pastor's big class of children on Sunday mornings. Then it was decided that during public services all the members of the Council should sit in the front of the church in the transverse pews on the sides of the pulpit where they could set the congregation a good example of worshipful dig-



nity and decorum. This seemed to add to the duties of the sexton, Stephen Klein, for now, in addition to his work of ringing the bells, digging the graves, pumping the organ, cleaning the church and the altar utensils, and splitting the wood for the school, he was asked to "keep order during the public divine services," and all this for the wages of \$25 a year.

Apparently not everybody was pleased with the prominence accorded to the elders and deacons in the church service. Complaints were made about the kind of men that were nominated for these positions. So the Council made an appeal to the congregation to be satisfied with the nominations and they explained that "blameless folk cannot always be found for the nominations and that even among the disciples of Jesus there was a Judas." Another guard against disorder in the church was set up in the following rule: "No one shall be called to account for anything he may have transgressed nor even be upbraided in Church on a Sunday, or at any time immediately before or after divine service—these duties belong to the whole council and must therefore be performed at a session of the council."

A question of order was raised in 1811 when Schaeffer catechised a mulatto girl and then proposed to confirm her. The action of the council was that "a majority of the church council resolved that Mr. Schaeffer should confirm Mrs. Kimbold's Mullate Girl and should let her come to the communion as the last one in the church or as Mr. Schaeffer thinks best." The record does not state, but knowing Schaeffer's interest in the blacks and all needy souls we may conclude that the girl was confirmed and was admitted to the communion table after all others had communed. And knowing his tact and prudence we may conclude that she was seated, not in the main auditorium on the left-hand side where the other women sat, but in the gallery at the back of the church. This custom with reference to negroes continued in the church until the issues of the Civil War were raised, and it was renewed towards the close of the century.

While all these internal improvements were going on, external contacts were also being made. David Frederick Schaeffer always had his hand on the pulse of the nation. He was quick to feel the new emotions that swept over the land. He had many contacts and

in spite of his abundant pastoral duties he kept abreast of the times. When Bible Societies began to be formed all over the land Schaeffer led in the formation of the Young Men's Bible Society of Frederick County. His own young men were its most active members and in 1828, seven years after it was organized, it could announce that every Protestant family in Frederick County was supplied with a Bible. This meant not only contributions but much personal service.

When the missionary impulse began to be felt with new force among American Christians in the second and third decades of the nineteenth century the Lutherans of Frederick were in the van of that movement. When the Parent Missionary and Education Society of the Lutheran Church was organized in 1828, the Frederick pastor and a number of his laymen became life members at once, his councilman Lewis Medtart became the first treasurer, and the Frederick church made the largest contributions each year. When the Missionary and Education Society of the Maryland Synod was formed that same year, Pastor Schaeffer was the first secretary, Mr. Medtart was the treasurer, Cyrus Mantz was vice-president, five Frederick laymen were on the board of managers, and the largest contributions came from Frederick. And within the Frederick Lutheran Church three branch societies were organized. One was the Young Ladies', one the Young Men's, and one the Juvenile Missionary and Education Society of the Lutheran Church in Frederick. Not only did Frederick have an alert pastor, it also had a live laity.

When the young treasurer of the Juvenile Society died in April, 1829, Pastor Schaeffer commented on the fact in the public press. What he wrote is interesting to us here because it affords us a vivid glimpse into the work among the young people of the Frederick Church and at the same time shows us what type of piety they cultivated at that time. It indicates, too, that in his catechetical work Pastor Schaeffer tried to make sure of a definite spiritual experience on the part of each catechumen. The boy's name was Henry Schell and he was in his thirteenth year when he died. Pastor Schaeffer wrote: "At the age of four years, he could repeat a number of our best German and English hymns, and nothing delighted him more, than religious exercises from that period. He was accordingly present at all our religious meetings, and enforced

the truths he heard upon the minds of those, whose child he was! The Sunday School was an institution he viewed as one of the most powerful means, to engage the minds of his associates, with spiritual things, and having himself been a regular scholar, was fitted for the duties of a teacher.

"When the Juvenile Missionary and Education Society was organized, he was elected Treasurer. The object of the Society having been stated in clear terms, by the Pastor, our Henry, made it his duty, to advance the leading facts, in his intercourse with his associates, and thus increased the society, which in truth he sustained.

"During his illness, although constantly in a delirium, in consequence of an inflammation of the brain, he was constantly engaged in prayer and though he did not recognize his mother and other relations whenever they spoke to him, yet whenever his Pastor came to him, he at once observed, 'How glad I am to see you' and conversed with him upon the subject of religion, as correctly, as if he were in perfect health.

"A little while, before his spirit left the tenement of clay, he sung the 141st hymn, 'Hark the voice of love and mercy.' The conclusion, 'It is finished; Was the dying Saviour's Cry' he pronounced with great emphasis, whilst joy beamed from his pallid countenance.

"Ministers, omit not catechetical instructions, with the children of your charges! Men and brethren in general, organize and sustain Sunday Schools in all your Churches, and in heaven you will see the fruits of your labors."

And so within twelve years after the coming of David Frederick Schaeffer to Frederick, the Lutheran Church there had a new constitution, a new name, a new Sunday School, a new liturgy, a new dress, and a group of new societies, Bible, Missionary, and Education. In short, it had a new spirit. The pastor had received ordination in 1812 and had reached his prime about 1820. We may expect him now to place Frederick in the forefront of the progressive advance that will soon characterize the Lutheran Church in America. And this brings our narrative to a new period.

1872  
Schaeffer  
82  
1820  
1812



## CHAPTER XIV

### LEADERS OF THE WHOLE CHURCH, 1820-1830

There were important developments in the Lutheran Church of America during the 1820's and 1830's. And the Frederick congregation had a leading position in these developments. The outstanding facts were the organization of a General Synod and the establishing of a Theological Seminary. In both of these the Frederick pastor and the Frederick people had an important part.

It all grew out of Pastor Schaeffer's zeal for an educated Lutheran ministry. He himself was educated far beyond the average minister in the Church at that time. He knew the excellent traditions of the Lutheran Churches of Europe along educational lines. He saw vast possibilities for the future of the Lutheran Church in this country. He was one of the most enlightened spirits in the whole Church and he saw that we could no longer expect to supply our pulpits from Europe. He had a sort of religious Monroe Doctrine which said: Americans for America. The permanence of the Lutheran Church in America required that she be supplied with a learned and consecrated ministry, a ministry trained in this country and trained by the Church herself.

In this development so important for the whole Lutheran Church, God was fashioning events to make David Frederick Schaeffer a leader and his Frederick congregation an able support. Schaeffer had not been in Frederick more than five years until it became evident that he would need help in his huge parish. He had undertaken more than even his robust health could endure. In addition to his large congregation in and about Frederick, he was serving Woodsboro, Rocky Hill and Creagerstown. For a while he also served Lovettsville in Virginia. It proved to be too much. There was a way out.

Schaeffer knew of many an instance in which busy pastors had called to their help young men who had no theological training as yet but who wanted to get such training and enter the ministry. He himself, while he was studying theology, had served as assistant to his father, particularly in his country appointment. And dozens of other men had received their training at the hands of busy but

well educated pastors who opened their parsonages to ministerial candidates, gave them private tutoring, and placed their libraries at their elbows, while the candidates in return helped in the duties of the pastorate.

So it came about that in the summer of 1813 this matter was taken up by the Council and on July 30th it was resolved "that on the following Sunday, i. e., the first of August, the condition of Mr. Schaeffer's health should be explained to the congregation and the question should be asked whether the members of the congregation are willing to make contributions to cover the expenses of a helper who would come from Philadelphia." This the congregation unanimously promised to do, and at the same time Pastor Schaeffer announced that as soon as the helper arrived there would be services in the town church every Sunday.

The young man arrived the following autumn. It was Benjamin Keller. To the congregation he was Pastor Schaeffer's "helper"; to Pastor Schaeffer he was a ministerial candidate. He was a capable and energetic man who did afford Schaeffer no little assistance in the work of the large pastorate. He also applied himself diligently to his theological studies under Schaeffer's direction and so prepared himself for what proved to be a long career of distinguished usefulness in the Lutheran Church of our land. His chief interest for us at this point grows out of the fact that he was the first of that long line of ministerial candidates who came to Frederick and, after a year or two of service in the big parish while training under David Frederick Schaeffer, went out to serve the Lutheran Church at other points.

To trace the careers of these men who were trained for the Lutheran ministry at Frederick would be to cover a large part of the Lutheran history of the nineteenth century. We can only enumerate their names. Chief among them were Charles Philip Krauth, nephew of the Frederick organist and afterwards the second professor in the Gettysburg Seminary; Emanuel Greenwald, a native of Frederick County and afterwards one of the missionary pioneers in Ohio; David Rosenmiller, a cousin of Schaeffer and another Ohio pioneer; and Daniel J. Hauer, born in Frederick and distinguished as a faithful home missionary in the east. Schaeffer's younger brothers are in the list, Frederick Solomon, who died

in youth while pastor at Hagerstown, and Charles Frederick, who later had the distinction of teaching in three seminaries, Columbus, Gettysburg and Philadelphia. Others were Francis J. Ruth, Jacob Medtart, John Kehler, Michael Meyerheffer, John Winter, all of them sons of the congregation, and John N. Hoffman, Michael Wachter, William Jenkins, and Daniel Jenkins.

This constant stream of ministerial candidates that flowed through the Frederick church under Pastor Schaeffer meant that the parsonage there became a miniature seminary. It meant that through these young men the influence of that congregation and its pastor would be carried out to the remotest corners of the Lutheran Church. It also meant that the men and women of the congregation would follow these young men with their personal interest, their prayers and their financial support, and that thus the congregation would be both blessed and a blessing.

But this method of private tutoring was inadequate. Pastor Schaeffer, with the scholarly traditions of his family and his own university education, felt very keenly the inadequacy of this kind of training in theology and he longed deeply for some well established institution where the training of Lutheran ministers might be accomplished with greater thoroughness.

Other denominations were beginning to establish theological seminaries to train their ministers. By 1820 there were six such institutions. Several young men from the Lutheran Church were studying in these schools of other denominations. This Pastor Schaeffer regretted. He felt that it was perilous to depend on the schools of other Churches for the training of Lutheran ministers. He was very jealous of Lutheranism and he never swerved in his Lutheran loyalty. Also he taught his people to be stout and loyal Lutherans. We have seen that he wrote this into the new constitution of 1808. He emphasized it in his catechetical instruction and often preached it from the pulpit. In 1817, when Lutherans the world over were celebrating the three hundredth anniversary of the Lutheran Reformation, Schaeffer made quite an occasion of it in Frederick, and the account of the event as written by the secretary of the council, John Ebert, is worth translating:

"October 31, 1817.—This day was celebrated by us and we are told, by all Lutherans all over the whole world, as the third jubilee



since the Reformation which was begun by Martin Luther and also completed by him. The day's celebration began early in the morning. It began with a shot (which everybody liked but the Catholics did not), a shot from four cannons, one at each end of the town. Afterwards the small church-bell was rung, then both of them, and finally the large one alone.

"The divine service here began at the usual hour [it was Friday]. An appropriate address was delivered by David F. Schaeffer in the forenoon in the German language, in the afternoon in English, in which he showed the condition of the Christian world before and after the Reformation and until the present time to the full satisfaction of all his hearers (except the Catholic priestling who was also a hearer). At the close of these exercises Mr. Schaeffer invited all the members of the church council and other good friends to a dinner and afterwards this and that was discussed and then with complete peace and unity the occasion was adjourned."

So the Frederick church was thoroughly trained in Lutheran ways and imbued with Lutheran loyalty during the pastorate of David F. Schaeffer. In 1821 when Schaeffer's infant son was to be baptized in the presence of the men who had come to Frederick to attend the meeting of the General Synod, Pastor Lochman of Harrisburg who administered the sacrament was instructed to name the boy Lutherus Melancthon Schaeffer. There could be no doubt about Schaeffer's admiration for things Lutheran. He never lost an opportunity to praise Luther and to emphasize Lutheran doctrine. He was sure therefore that something ought to be done to insure a steady stream of Lutheran candidates for the ministry and to give them adequate training. But this, he and his congregation realized, could not be done by a single congregation. It would require the combined efforts of the whole Lutheran Church in America. Accordingly Schaeffer and the Frederick congregation lifted up their eyes to the whole Church, and they took a position of leadership in bringing the whole Lutheran Church to common action in the establishment of a theological seminary.

It was not an easy matter to secure common action among Lutherans at this early date. Local synods were beginning to multiply and for a time that seemed to divide the forces of Lutheranism in this country. The Frederick congregation, we have seen, was always

loyal to "the Synod," and by "the Synod" they meant the organization founded by Muhlenberg in 1748 and centering in Philadelphia. When Schaeffer came to Frederick in 1808 he encouraged them to continue this allegiance of sixty years' standing and he wrote it into the new constitution. Year by year they paid the expenses and provided horses to send their pastor and a lay delegate to attend the meetings in Pennsylvania and usually they sent \$10 as a contribution to the synodical treasury. As early as 1809, before Schaeffer was ordained, Frederick invited the Synod to meet as its guest. The invitation was accepted in 1815 and a peaceful meeting it was. Two of Pastor Schaeffer's students were licensed at this meeting, Benjamin Keller and Michael Meyerheffer, and it was decided that the Synod would not license any more "except such as had received systematic instruction by an ordained preacher for a term of three years."

But five years later the loyal membership of the Frederick congregation in the Pennsylvania Synod was at an end. Another synod had been formed to command the allegiance. It had come to be the practice now for the ministers and congregations of each state to organize their own Lutheran synod. There was now a New York Synod (1786), a North Carolina Synod (1803), and an Ohio Synod (1818). It occurred to Pastor Schaeffer and his people that it would be well to have a separate synod for the ministers and congregations in Maryland and Virginia. They felt that such an organization nearer at hand would stimulate interest among the congregations in the work of the whole Church, just as their own interest had been stimulated when the Pennsylvania Synod met in Frederick in 1815. Also it would enable the clergyman to take counsel with their brethren more frequently without such a long journey as was usually required to attend the meetings in Pennsylvania.

Schaeffer took the initiative. He called a special conference of the Lutheran ministers of Maryland and Virginia. There were eleven of them. They met in the parsonage at Frederick and decided to ask permission of the Synod in Pennsylvania to organize a new synod. The permission was granted. After some preliminary correspondence the Lutheran ministers of Maryland and Virginia together with their congregational delegates met in Winchester,

Virginia, on October 11th, 1820, and organized the Synod of Maryland and Virginia. Of the eleven ministers who formed this new Synod, the most active was David F. Schaeffer, and four others were former students in the Frederick parsonage, Meyerheffer, Kehler, Wachter and Krauth. Of the seven lay delegates one was a member of the Frederick council, Frederick Loehr, and another Frederick Kiefer, was a member of a congregation formerly served by Pastor Schaeffer. Loehr and Krauth were members of the small committee to draft a constitution. Pastor Schaeffer was elected secretary of the Synod and was appointed chairman of its important committee on correspondence. It was decided to hold the first regular meeting of the Synod at Frederick in 1821. Thus began an intimate relationship between congregation and Synod that has continued ever since. Pastor Schaeffer was secretary of the Synod for six years, president for five years, and treasurer for three years. Ten times the Synod has convened as the guest of the Frederick congregation. Twelve times since Schaeffer's day Frederick has furnished the Synod with its president.

Now in the organizing of this new Synod in 1820, one motive that was always present with Pastor Schaeffer and his laymen was their purpose to have a theological seminary. They knew that no single synod could do it, because this had been tried more than once. But behind the progressive formation of synods in the various districts was the intention to bind all the district synods together into a general body. Such a general body could undertake educational and missionary projects that were beyond the power of separate synods. So Schaeffer and his friends threw themselves into the plan to form a General Synod. The idea was shared by Schaeffer's brothers and his father. It was shared also by Pastor J. G. Schmucker in York and by his son Samuel. The two families were intimate. Charles Frederick Schaeffer married Pastor Schmucker's daughter, and David Frederick Schaeffer became a warm friend of Samuel Simon Schmucker. Young Schmucker also was a university trained man and had studied at Princeton Seminary. He, too, was very intent on having a theological seminary for the Lutheran Church.

The initiative for a General Synod came from the Mother Synod of Pennsylvania. The elder Schmucker was president of that Synod.



*Gen. Synod*  
The young men took an active part in making the plans. A constitution was prepared. It was adopted by three of the four Synods and in October, 1821, the General Synod of the Lutheran Church in the United States held its first regular convention in the Lutheran Church at Frederick, Maryland. By its constitution the General Synod was authorized "to devise plans for seminaries of education and missionary institutions." The first convention at Frederick ordered theological books to be gathered and the minds of the people to be prepared for the opening of a Seminary. Such action must have delighted Pastor Schaeffer and his congregation.

*Schaeffer  
Schmucker  
J. S.  
and*  
But almost immediately the infant General Synod was confronted with a crisis. It was in 1823. The Synod of Pennsylvania decided to withdraw and not to attend the meeting that was announced for that fall. By nearly every one this was considered the death-blow of the General Synod and the end of any prospects for a theological seminary. But young Schaeffer and Schmucker refused to accept defeat. Schmucker was now pastor at New Market, Virginia, and always in touch with Frederick. He sensed the crisis and called on Schaeffer to help him save the cause. When Schmucker received the depressing news from Pennsylvania, he mounted his horse and rode from New Market down the valley and on to Frederick. In the parsonage there the two young men planned their strategy to save the new general organization.

*West Pa  
Synod*  
Letters were written. Appeals were sent. Arguments and reasonings were piled one on the other. Journeys were made. The result was that the life of the General Synod was sustained. The elder Schmucker helped to organize the West Pennsylvania Synod which separated from the old Synod in Pennsylvania and supported the General Synod. The crisis was passed. The general body met in October, 1823, as scheduled. This meeting also was held in the Lutheran church at Frederick. The continued life of the General Synod carried tremendous consequences for the future prosperity of the entire Lutheran Church in this country. In helping to save that body the pastor and people of the Frederick Lutheran Church performed an enormous service for the Church as a whole.

The first secretary of the general body of Lutherans was the pastor of the Frederick Church. He continued in that high office for ten years. Then he was made the president of the organiza-

tion for four years. It may be said, therefore, that the General Synod was not only born in Frederick but that during the weakness and uncertainty of its infancy it was nursed and kept alive in this same cradle of Lutheranism.

Schaeffer and Schmucker proceeded with their purpose to establish a seminary that would make private tutoring unnecessary and would provide ministerial candidates with an education of proper range and depth. Through the Synod of Maryland and Virginia they submitted to the General Synod a plan for founding and maintaining the proposed seminary. That was in 1825 while the General Synod was meeting for the third consecutive time in Frederick. The plan was adopted, Schmucker was chosen the professor, and the next year the institution opened its doors at Gettysburg and began its career of usefulness to the whole Church.

It is not without significance that the action of the General Synod by which it started its Seminary was taken in the Lutheran church at Frederick. Not only was the Frederick pastor one of the two chief advocates of a Seminary, not only had he helped to put forth heroic efforts to save the General Synod for that purpose, not only had the parsonage at Frederick for fourteen years been a sort of theological seminary in miniature, but the men and women of the congregation were interested in the project. They had been trained to see the need for an institution that would improve the pulpit of our Church in this country, and they stood ready to support such an institution to the utmost of their ability.

When the first Board of Directors for the Seminary was elected by the General Synod two of the seven laymen chosen were from the Maryland Synod, and one of those two was Cyrus Mantz of Frederick. Then for four years it was Frederick Nusz. After that Lewis Medtart, William M. Kemp, and so on. Throughout the early life of the institution the men and women of the Frederick church proved that they shared Pastor Schaeffer's interest in the school.

At the formal installation of Professor Schmucker in 1826, it was eminently fitting that the charge to the Professor should be delivered by David F. Schaeffer of Frederick. He pointed out the advantages of theological seminaries in general and the special need for such a seminary among Lutherans. He reminded the Professor of his serious responsibilities and charged him to be a faithful

and orthodox Lutheran. He also charged the students to cultivate piety and knowledge. Thereafter until the end of his ministry Pastor Schaeffer was vice-president of the Seminary's Board of Directors and his next three successors in the Frederick pulpit also occupied this office in the governing board of the Seminary.

The Lutheran people of Frederick gave further concrete evidence of their interest in the Theological Seminary which they had helped to establish. In the summer of 1830 when the institution at Gettysburg was only four years old, Professor Schmucker visited among them and solicited funds for the young institution. In a few days they subscribed more than one thousand dollars. This was a very handsome sum for those days as we understand when we reflect that it represented twice the amount of the pastor's annual salary and when we remember that a troublesome debt rested on the congregation at that time. In its contributions also it may be said that the Frederick Lutheran congregation helped to lead the whole Church.

In recounting the services of the Frederick Lutheran church to the Church at large during the third decade of the nineteenth century, we must mention the fact also that in 1826 Pastor Schaeffer started to edit the first English Lutheran Church paper in the world. The new paper was called the *Evangelical Lutheran Intelligencer*. It was a monthly. It began in March, 1826, and continued for five years, until February, 1831. It was printed by Mr. G. W. Sharp at the office of the *Citizen* in Frederick. It was encouraged by the Maryland Synod and in part subsidized by that body. The magazine contained twenty-five pages, duodecimo, in each issue.

*The Intelligencer* was in English but its every issue began with Luther's famous saying in German: *Hier stehe ich, ich kann nicht anders, Gott helfe mir! Amen.* (Here I stand, I cannot do otherwise; God help me. Amen.) Pastor Schaeffer left no doubt about the Lutheran character of the journal. The flavor of the paper may be gathered from a few sentences extracted from his long Introductory Address: "Urged by the fact, that the Lutheran Church, however much distinguished in Europe for its religious magazines, has no such work in the United States, and convinced that its extending limits demanded loudly the aid, . . . we have advanced to such an undertaking with trembling steps, and invoked the aid of



Heaven. . . . For Socinianism, [i. e., Unitarianism] in *every* form, we have but one feeling, and it is of abhorrence. . . . Whenever it is told in Christian lands, that Emanuel is triumphing, . . . joyfully shall the sound be echoed by us, and the tidings of His victory be diffused. . . . Decidedly in unison ourselves with the benevolent spirit of the age, whether expressed in the form of Bible, Missionary, Tract, Education, or Colonization Societies, we shall notice their march . . . and join with their advocates. . . . Our church, our own beloved Zion, numbering at present in her ministerial rank upwards of *two hundred*, and reduced into *one thousand* organized communities, recently bound together in a general Synod and at this moment putting forth her strength for the establishment of a Theological Seminary in which her pious youth are to be trained for the office that 'preaches the atonement,' will furnish every day occurrences with which our pages will be enriched, and our friends edified. This then is an expose of our design. . . ."

As we page over the fine print of this first effort at English Lutheran journalism, we are impressed with the pious tones of the editor, his zeal for Lutheranism, his yearning after the salvation of souls, his bitter aversion for Roman Catholicism, and his sense of urgency in all the practical work of the Christian program as understood at that time. It furnishes an indication of what must have been the character of Pastor Schaeffer's preaching.

One paragraph in the issue of May, 1829, needs to be repeated here. It appears that a travelling revivalist had visited Frederick and conducted a series of highly emotional meetings. After he left he published somewhere an account of his visit and in order to emphasize the accomplishments of his visit, he wrote that before his coming Frederick was nothing but a "valley of death . . . all was dull and cold before this heavenly visit." Editor Schaeffer reproduces the revivalist's account and then proceeds to comment. In the course of his comments appears this informing paragraph:

"We have labored in Frederick for many years, and for some years especially, the Lord has been pleased to bless the word, which we have preached to our people, to a number of souls who have, both summer and winter assembled during the week, to strengthen each other, by social prayer. As to attendance in the sanctuary, the people in Frederick of all denominations, generally do their

duty. To this day, our own Church, is at all times well filled with hearers, and the Pastor assembles his children to upwards of 200 every Sunday morning. We wish to say as little as possible, and design merely to correct the erroneous impression the letter above is calculated to make. The Lutheran church in Frederick consists of at least 650 heads of families, and is it possible for any stranger, operating in another field of considerable extent, to judge correctly their state, as regards spiritual things? We will for the present say nothing of our Sunday School nor the piety of its teachers. We wish it to be distinctly understood, that if the Rev. J. H. is successful with his mode of operations, we shall rejoice, and whatever views he may have, and state of them, apart from censures and doubts and insinuations as regards others, we have no wish to object to them."

*The Intelligencer* was a sturdy pioneer. It ceased to appear because of lack of financial support. In its short career of five years it performed a real service to the Church as a whole. Its chief significance lies in the fact that it was the forerunner of more popular periodicals among English-speaking Lutherans, such as the *Lutheran Observer*. That it was edited by the busy pastor of the Frederick Lutheran church and was prepared each month in the Lutheran parsonage in Frederick is in keeping with the other lines of service through which during this important period the Frederick Lutherans were the leaders of the whole Church.

## CHAPTER XV

### BUILDING LARGER, 1825-1840

During the third decade of the nineteenth century the Lutheran congregation in Frederick outgrew its church. The membership reached the point where the lime-stone edifice that had seemed so large and commodious when it was completed in 1762 now was utterly inadequate to the needs of the congregation.

This increase was due in part to the popularity and success of the fine young minister who had come to the pulpit in 1808. It was due in part also to the natural increase in Lutheran population in and about Frederick. This was a time of rapid territorial expansion in America. It was a period of large increase in population. The purchase of the Mississippi Valley by President Jefferson in 1803 doubled the territory of the United States. It opened immense possibilities not only for the American nation but also for the kingdom of God. Its vast riches of forests and minerals and productive soils quickly drew tens of thousands of families beyond the Alleghanies.

While the territory of the Republic expanded two-fold the population multiplied more than three-fold. In 1790 it was four millions; in 1830 it was thirteen millions. Conditions in Europe sent multitudes of immigrants to American shores. The result was that in spite of the westward trek from the Atlantic seaboard to the valleys of the Ohio and the Mississippi, the country east of the Alleghanies continued to multiply its numbers.

Frederick made its contributions to the westward stream of population, for it was situated on one of the main highways of this movement. But Frederick received more than it gave. Both town and county grew. When David F. Schaeffer came to Frederick in 1808 there were less than three thousand people in the town. Twenty years later the number had almost doubled. Frederick had taken on some of the aspects of a city. The county too had prospered and developed, and as early as 1829 it was regarded by European observers as the finest community in the country with the exception of Lancaster County, Pennsylvania.



Now this increase in general population was reflected in the churches. The numerical growth of the Lutheran Church easily kept pace with the growth of the country in general. In the twenty-five years preceding 1800 the Lutheran churches in America added about ten thousand members; but in the twenty-five years following 1800 they added more than twenty thousand, so that by the year 1825 there were nearly forty-five thousand members in the Lutheran fold.

The Lutheran Church in Frederick had more than its share in this increase. During Pastor Schaeffer's first year there he could report a total of 174 baptisms in all four of the congregations in his charge, Frederick, Woodsboro, Creagerstown and Lovettsville. In 1820 he could report nearly 200 baptisms for the Frederick congregation alone, and this number steadily increased until it was 249 in 1829. At the end of the first year in 1809 he could record 479 communicants in all four congregations; in 1820 he could record 491 for Frederick alone. This number also continued to increase until it was 561 in 1830.

Under these circumstances it was to be expected that the church building of 1762 would be found too small for the congregation of 1820. It was built for a congregation of less than half that size. The agitation for a change in the church edifice began in 1822. As is usual in such cases, there was a division of opinion. Two petitions were circulated and presented to the Council. One was a petition to the legislature of the State of Maryland asking for a law to enable the congregation to set up a lottery to raise \$30,000 for the purpose of building a new church, purchasing a new burying ground, and building a new house for the schoolmaster. The other was a petition to the same body for a lottery to raise an undesignated amount for the purpose of repairing and enlarging the old church, purchasing a new burying ground, and building a new house for the schoolmaster. Everybody agreed that there must be a new cemetery and a new home for the congregational schoolteacher. The issue was between the building of a new church and the enlarging of the old one.

Before we consider the fate of these diverse petitions we need an explanation of church lotteries. In our day when this form of gambling is so thoroughly under the condemnation of Christian

sentiment, it is not easy to realize how commonly it was practiced a century ago and how generally it was practiced even in Christian circles. It was a frank appeal to the gambling instincts of the people and an easy way to divest them of their funds in order to provide license fees for the State and a larger fund for some good cause. It began in the eighteenth century and was used all over the country and by all church bodies. The Roman Catholic church in Frederick was built by means of a lottery in 1803, and the Episcopal church in the same way in 1814. The Reformed in Frederick had used a lottery to build a steeple on their church in 1806 and another lottery had built their parsonage in Emmitsburg in 1810. The Lutheran churches at Taneytown, Middletown, and Emmitsburg had been built in this way. The town of Frederick had conducted lotteries to buy its fire engines, to pave Market Street, to erect a school-house, and to build bridges.

It was, therefore, no unusual procedure in 1822 when the good people of the Lutheran Church proposed to set up a lottery in order to help out the cramped condition in their house of worship. It was not the first time the congregation had used this means of raising funds. In the autumn of 1808, shortly after Pastor Schaeffer's arrival, a committee of the Council secured permission from the legislature to raise \$1600 by a lottery in order to pay for the additional story that had been built on the parsonage earlier that year. It seems probable that Schaeffer and his people did not at that time see any incongruity about this method of procedure in raising money. It enjoyed respectability in all circles. Sometimes this use of lotteries by the Christian churches of that day produced results that seem utterly inconsistent in the eyes of evangelical Christians today. For example, in 1825 we find the Council of the Lutheran Church in Frederick adopting a series of formal resolutions sharply admonishing one of its members:

"Whereas the discipline of our church enjoins the members of the Council to lead an exemplary life; and as we consider the encouraging and attendance of horse-racing, cock-fighting, unlawful gaming and public balls to be inconsistent with such conduct:

"Therefore Resolved, That it is the decided opinion of this council that any member of the council attending such places renders himself liable to expulsion.

"Resolved, That our pastor express our belief to [the man named] that his attending the late ball as a manager thereof was contrary to his duty and admonish him to avoid a similar occurrence."

The very next action was to adopt a motion introduced by the pastor himself:

"Resolved, That we highly appreciate the zealous and repeated exertions of Samuel Barnes, Esq., for his endeavors to promote the pecuniary interests of this congregation by introducing, maturing and advocating in the house of delegates at their recent session the bill intended to grant a lottery for its benefit."

These two actions, taken at the same meeting and recorded on the same page, show how a moral wrong, if it be covered with the cloak of legality, may lead upright Christian people into inconsistency of conduct.

But it should be noted in this connection that as time went on, their consciences began to be sensitive on this matter. So we find that after Pastor Schaeffer began his English paper in 1826 he occasionally struck out at the lottery system.

Thus in 1829 he published an article on "Immorality in Maryland." Among the immoral practices he lists spirituous liquors, horse races, billiard tables, and lotteries. Then he adds: "The state that increases its revenue by publicly sanctioning practices which are destructive to the temporal and eternal interests of men and offensive to God, ought not to expect the blessing of Divine Providence." The next year he published an article under the title: "Lottery Riches Have Wings." Doubtless his people now shared these same sentiments concerning lotteries.

But in 1822, when a larger church was needed, Pastor Schaeffer did not raise any objection to this accepted method of securing funds for the church. Both petitions for lotteries were carefully considered and it was decided to send forward the one that proposed to repair and enlarge the church rather than the one that proposed to build a new church. The sum to be raised by the lottery was fixed at \$30,000. The petition was forwarded through Henry Kemp, a member of the congregation who was a delegate to the State Assembly. It was not granted, and the next year it was renewed with the amount reduced to \$25,000. The new petition also was denied, and the congregation was obliged to plan for







REV. DAVID FREDERICK SCHAEFFER, D.D.  
Pastor 1808-1836  
and His Monument in Mt. Olivet Cemetery at Frederick, Maryland  
(See Chapters XIII-XV)

a larger building without resorting to a public lottery to pay for it.

The Council was slow in laying definite plans for a larger church. Pastor Schaeffer grew impatient at the delay. He waited until 1824 and then he read the elders and deacons a rather vigorous letter. A few sections of this letter will give the reader an insight into the general situation in the congregation at that time:

"The state of our church is a peculiar one. It is increasing constantly as to its number of members. Perfect peace and harmony exist among its regular members. Several very useful institutions exist among us, and during the past year several conversions to the Lord Jesus have been effected, through the blessing of God upon our labours. The children of our church are regularly catechised every sunday by myself now near sixteen years since I reside among you. The good effects are already clear. For many of those who were children when I came among you are now active and pious members. Through them a sunday school society, an education society for poor children, a choir of singers and a prayer meeting have been brought into existence and prove themselves to be powerful auxiliaries in the cause of Christ and our church.

"I have cause to complain of a want of sufficient zeal on the part of the council for several years past as regards these institutions. Laboring as I do, day and night, for the church, devoted as I am to the best interest of it, my labors having been crowned with success, I have to experience the enmity and jealousy of others. To whom but the Council am I to look for support and encouragement, and yet it is seldom of late years that the members thereof visit my house. There has not at any time a difference existed between us and in this I rejoice. More fervently none can love his congregation than I do mine. The majority of its present members I baptized or confirmed, and upwards of 500 I have attended to their graves. Many of them I visited during their illness and have reason to believe that I contributed under God to their preparation for eternity. . . .

"Improvements are highly necessary as to our church and it is for you to act with energy and zeal to accomplish them. The church is entirely out of repair and is too small to accommodate all our families. Its uncomfortable state and smallness prevents some from joining us. If a new church is built, then parents can bring their



children with them and have them under their own eyes. In defiance of all my exertions we shall lose, unless something is effected. . . .

"The parsonage house has long been out of repair. . . . During heavy and continued rains not a single room in either story is capable of affording comfort as a house should. I submit willingly to any unavoidable inconvenience and introduce this in anticipation of better times which it is our duty to labor for."

After touching on a number of other matters Pastor Schaeffer closes his letter with a dozen concrete suggestions. Among them he says: "One of the Council at least ought to attend the prayer-meeting." He suggests a special committee "to report the names of all paupers in the church and of those who though able refuse to contribute to the church as the constitution requires." Also he would have a committee "to report the names of all members who have not attended to public worship and other duties incumbent upon members during the past year." Likewise he would have a committee on discipline, a committee on the Sunday School, and several others. He raises the question "whether it would not be right and agreeable to our duty to order two charity boxes to be put up at each door."

To the credit of the Council it should be observed that most of these suggestions were acted on at once. The charity boxes were prepared and put up. The special committees were appointed. The Formula of the Government and Discipline of the Evangelical Lutheran Church, prepared by the General Synod, was bought for the congregation, 75 copies in English and 50 in German. Measures were taken to secure systematic contributions from every member who did not regard himself as a pauper. And above all, plans were laid for definite results in enlarging the church and repairing the parsonage.

Several congregational meetings were held to discuss the matter and finally the Council was given a free hand to proceed as it should see fit "either in repairing, building an addition or remodeling the whole building." A preliminary canvass for subscriptions proved so discouraging that the Council decided to abandon the idea of enlarging the church and proposed to remodel the building within the limits of the old walls. But a few months later Frederick

Markey offered to donate 10,000 bricks and other building materials, and Henry Garnhart offered to make the church a substantial loan of money, and the Council then decided to enlarge the building by adding fifteen feet to the north end. They must have felt some urgency about the matter for the General Synod had accepted the invitation to meet in Frederick again in November, 1825.

Three contractors were engaged, Andrew Heim, George Baer, and John Hanshew. They were instructed to place the staircases to the balcony at the south end of the building "in the recesses of the steeple." And they were requested to speed the work but not to spend more than \$3000.

Building operations began on Monday, April 11th, 1825, immediately after an unusually large confirmation group on Good Friday the 8th and an unusually large communion on Easter Sunday the 10th. The congregation worshipped in the school-house during the summer. The work continued for seven months and the new building, now enlarged in length by twenty-eight feet and improved and repaired both inside and out, was ready to be occupied on Sunday, November 6th. That day the delegates of the General Synod assembled in the church and the first act of that body took place at 10 o'clock when, as its record says, "after suitable Addresses, the Church was solemnly consecrated to the service of the Triune God." The formal act of consecration was performed by the Rev. Dr. Frederick D. Schaeffer, father of the Frederick pastor, who had come from Philadelphia for the occasion.

The Lutheran Church in Frederick now had the largest and most comfortable auditorium in the town. It also had the problem of paying the bill for the improvements. Much of the materials and some of the labor was donated, but additional items were added to the plans as the work proceeded, and so after the dedication it was found that the total outlay was about \$4400. Special subscriptions were solicited and 242 names appear in the list of subscribers, but the total amount realized in this way was only about half of what was needed. To raise the balance several methods were suggested.

For a time it was hoped that a considerable sum might be realized from burial lots. Up to 1823 the congregation's grave-yard was in

the rear of the church and school-house, between those buildings and Second Street. When the agitation began for a larger church building, it was realized that this would involve the grave-yard, and the Council in July, 1823, bought a lot of ground from Worthington Johnson at the southeast corner of Church Street and Love Lane, just beyond East Street. The price was \$500. Part of the new property was laid off as a cemetery and part was parcelled out and offered for sale as building lots. People of the congregation were urged to take up burial lots in order to help finance the proposed building operations at the church. For a time a stone-quarry was operated on the new grave-yard for the benefit of the congregation. So the purchase of the new property on East Street proved to be a good investment, not only for the financial returns it brought but because it prepared for the time when the burying-ground alongside the church was completely occupied. That time came in 1833 when it was decided that no new graves should be opened on the old grave-yard except for the widows and widowers of those already interred there. At the same time the new cemetery was enlarged by the purchase of adjoining property. But the opening of the new cemetery and the sale of building lots adjacent to it fell far short of covering the debt remaining from the improvements on church and school-house in 1825.

Another suggestion for cancelling the debt was to rent the pews. This proposal encountered strong opposition and after considerable agitation it was decided to keep "a free church" and to let people sit "in any pew which they may find vacant." This was later amended so as to reserve the three front pews for the Church Council and so as not to permit men and women to sit together in the same pew.

Still another proposal for lifting the weight of the debt was to sell the school-house and the lot on which it stood. The school-house of 1825 was an enlargement of the little log church in which Muhlenberg had preached in 1747. It stood on the lot where the parsonage now stands. Connected with it were modest dwelling accommodations for the schoolteacher. Shortly after Schaeffer came to Frederick the schoolhouse was offered for sale, but no buyer was found. Then the property was repaired and from time to time improved. In 1824 a special effort was made to sell the



school property to provide funds for enlarging the church. When this effort did not succeed, the next year it became a public school. In the 1820's public schools were beginning to be established all over the country. The alert town of Frederick soon had its "free school society." In 1825 its board of trustees gladly made use of the schoolhouse of the Lutheran Church. This arrangement continued for a number of years. It provided employment for George Strein, the organist of the congregation, and it gratified the hearts of a number of other prominent Lutherans who were interested in the cause of free public schools. But it yielded no rent and so did not help pay the improvements on the church building.

So the congregation was forced to pay for its improved sanctuary by the plan which many of the members had advocated from the beginning. This was to secure united effort on the part of the members and by a series of contributions over a period of years to liquidate the debt.

A five-year plan was adopted. The deacons and elders sent a printed circular to every man in the congregation. The gist of it is in these lines: "Every male member, having the ability, and being upwards of 21 years of age, is hereby requested to pay annually, on or before the 1st of January, 1828, 29, 30, 31, and 32, one dollar into the hands of the treasurer of the church, or such person as may be authorized to collect by the council. Every male member, having the ability, and being upwards of 21 years of age, who may refuse payment as aforesaid, will, by such refusal, be considered as resigning his membership. Any member being so disposed may pay in advance. Any person being disposed to make a donation exceeding the above sum, shall be recorded as a donor upon the books of the church."

This plan succeeded. There were many "donors," some of them with handsome subscriptions. Annual payments were made in large numbers and at the end of the five years the church was free from encumbrance.

The enlarged and refinished church was used for all manner of public occasions in Frederick. One of the most notable of these was on the first Fourth of July after its rededication. It was the semi-centennial of the adoption of the Declaration of Independence. The patriotic town decided to celebrate with more than usual cere-

mony. They did not know that at the very hour of their celebration the famous author of that instrument passed away at his home not far to the south of Frederick. Nor did they know that on that same day the second President of the United States also died. A few weeks later the Lutheran church would be draped in mourning and the whole town of Frederick would hold elaborate exercises there in memory of Jefferson and Adams while the clear-toned English bells tolled mournfully in the improved steeple.

But on the Fourth of July, 1826, almost the entire county crowded into Frederick and celebrated with joy. Pastor Schaeffer set his people a good example in participating in the celebration. He had always been a patriotic American. Not a call from the President for a national day of prayer or of Thanksgiving went unheeded by the Lutheran Church in Frederick while he was pastor. During the War of 1812 when enlistments for a time lagged in his town, Schaeffer mounted a horse and paced the streets urging young men to the colors until the required company had been raised. Now in 1825 he was in the forefront of the celebration of American liberty and his most prominent members were not far away.

The flavor of the occasion and the part of the rebuilt church in the celebration may be gathered from an excerpt out of an old account of the celebration by a newspaper of the time:

"The dawn of the day was announced by the thundering voice of the big black war dog who in the year 1783 was brought to Frederick to celebrate the restoration of peace and who ever since has occupied his lonely station on Barracks Hill. He roused the inhabitants from their slumbers and bade them prepare to celebrate the Jubilee of Freedom. The enlivening strains of the bands of instrumental music stationed in the steeples, which broke upon the ear like a salutation from the celestial spheres; the brisk and animated rattle of the drums with the shrill tones of the fife silenced at intervals for a moment by the thundering peals of artillery together with the gay streamers that flaunted in the breeze, all imparted to the scene an interest such as was suited to the occasion. . . . At an early hour at the east end of Market Street the procession was formed. The procession moved down Market Street, up Patrick Street, through Court Street, and thence to the Evangelical Lutheran Church. On entering the door the choir sung an anthem

suited to the occasion and the ceremonies were commenced by an appropriate address to the Throne of Grace by the Rev. Samuel Helfenstine. Thomas W. Morgan, Esquire, read the Declaration of Independence prefaced by a brief but suitable exordium. He was followed by L. P. W. Balch, Esquire, who pronounced an oration abounding with patriotic and benevolent sentiments. The Rev. D. F. Schaeffer, pastor of the church, made an appeal in behalf of the American Colonization Society, in which the speaker pointed out the benevolence of the colonization scheme. A collection was held for the Colonization Society after which the assembly was dismissed."

This incident is only one of the many public uses served by the enlarged and improved church building of the Lutheran congregation.



## CHAPTER XVI

### HARKEY THE REVIVALIST CALLS, 1837-1850

The addition to the church building in 1825 was very gratifying to Pastor Schaeffer. It provided comfortable seating for the growing congregation. It gave the Lutherans the largest auditorium in the town. But the greatest advantage, in Schaeffer's estimation, was that it permitted the parents to bring their children to church. Schaeffer never lost his fondness for the younger element in his flock. His many responsibilities in the Lutheran Church at large never diminished his zeal on behalf of a single "one of these little ones."

And Pastor Schaeffer himself never grew old. He did not reach his fiftieth birthday. He was in his twenty-ninth year of service at Frederick and the fiftieth year of his life when he passed from the scene. His going was like the close of an era to that congregation because for a whole generation he had been so closely identified with its entire life. His resignation and death came with comparative suddenness. The manner of his going was most unusual.

In the summer of 1836, at the suggestion of some of the Lutheran laymen in Frederick and some of the Lutheran ministers in the Maryland Synod, St. John's College at Annapolis honored Pastor Schaeffer with the degree of Doctor of Divinity. Thereafter he was known as Dr. Schaeffer. But he did not live long to enjoy the honor. In the course of that summer it became impossible for him to fill his pulpit or to attend a meeting of the Council. The first Sunday in September the pulpit was occupied by the Rev. Ezra Keller, one of the young men whom Schaeffer himself had trained for the ministry. Keller read Dr. Schaeffer's resignation.

The resignation was not wholly unexpected. Dr. Schaeffer's heavy labors over so many years and the condition of Mrs. Schaeffer's health had undermined his vitality. In addition to that, perhaps because of it, he had fallen into a fault which in a day of national prohibition would scarcely have been possible. As his younger brother afterwards expressed it: "Certain adverse circumstances brought him into painful embarrassment in his relations with

the Synod." It was impossible to continue his work as preacher and pastor, and he resigned.

The loyalty of the congregation in this difficult situation was splendid. Every member of the Council resigned at once in token of sympathy and affection for the pastor. The congregation met, elected a new Council, and wrote to Dr. Schaeffer asking him to install them. This he did at the close of the prayer-meeting the following Wednesday evening. A few weeks later a special congregational meeting was held to fill the vacancy in the pulpit, and the unanimous choice was the Rev. Dr. David F. Schaeffer. It is clear that the congregation believed the disability of their beloved pastor to be only temporary. When Dr. Schaeffer declined to accept, on the ground that it was unconstitutional to vote on only one name, the congregation staged another election, cast some scattering votes for two of the men who in the meantime had been filling the pulpit, but again elected Dr. Schaeffer. By this time—it was now the end of the year—both Dr. and Mrs. Schaeffer were in such a state of health that he declined again, and the resignation was accepted with deep regret. In less than a month, Mrs. Schaeffer had passed away and three months later, on May 5th, 1837, he followed her. He was buried in the congregational cemetery at the east end of Church street. There for a long time his remains rested alongside of those of his wife and those of his father who had passed away at Frederick the year before and those of his mother who had passed away in 1835. In 1906 they were removed to Mt. Olivet Cemetery.

Dr. Schaeffer's life was not a long one if measured in years. But his ministry, all of it spent in Frederick, was abundant. Even the figures would suggest a great volume of labors and a large harvest. He preached at Frederick about 5000 sermons, baptized over 2000 infants, catechised and confirmed about 1400 people, married about 2000 couples and conducted 1600 funeral services. There was to be one other pastorate in Frederick longer than Dr. Schaeffer's but there was to be no other personal influence over the community that could compare with his.

The congregation did not go far to find a successor to Dr. Schaeffer. One of the men who occasionally supplied the pulpit during the disability of Dr. Schaeffer was the young minister at Woods-

boro. The people were very favorably impressed with his earnestness and his deeply spiritual tone, and within two weeks after they were obliged to accept Dr. Schaeffer's resignation, they sent a committee to Woodsboro to extend a unanimous call to the Rev. Simeon W. Harkey. He accepted the call and was installed at Frederick, on February 19th, 1837.

Harkey thus became the eighth resident pastor of the congregation. To Lutheran history in general he is known as Dr. Harkey because he afterwards received an honorary doctorate and became a professor of theology. But like his predecessor in Frederick he did not receive his degree until the very end of his period of service there; so he was known to his people simply as Pastor Harkey. He was a young man when he came to Frederick, only twenty-five. He was a son of North Carolina, born in Iredell County. He had studied theology for a while at the Gettysburg Seminary, was licensed to preach by the Maryland Synod in 1834, had served a year at Williamsport, Maryland, then two years at Woodsboro, and had just been ordained by the Maryland Synod when he was called to Frederick.

In Simeon W. Harkey the Lutheran church in Frederick had a minister who was entirely different in type from any of his seven predecessors. If we should try to indicate that difference in a single word it would be: revivalist. Those were days of great spiritual awakenings all over the land. They were not limited to Methodists and the smaller sects. Stately denominations like the Presbyterians and the Reformed cultivated these special seasons of spiritual revival, and many sections of the Lutheran Church participated in them. Special efforts were made to arouse the emotions of people and to produce external manifestations of religious feeling. Protracted meetings were held. Emphasis was laid upon a definite datable experience of conversion. The mourner's bench was used nearly everywhere. A sharp line was drawn between the converted and the unconverted, the regenerate and the unregenerate, those who were "pious" and those who were "not pious." Religious fervor was stimulated in every possible way, and the hot zeal of revival methods often led to the wildest extravagance.

Now Pastor Harkey was one of the Lutherans who used these "new measures" as they were called. His tendency to revivals dated



back to his college days at Gettysburg in 1831 and 1832. At that time Asiatic cholera visited America, and Gettysburg was not exempt. It was as though the angel of death were flapping his black wings over every home. People were deeply stirred. Hundreds who never before went to church now thronged the religious meetings. The college community felt the shock. The seriousness of the visitation gave color to the piety of many a candidate for the ministry. Simeon Harkey caught the impulse to become a flaming herald of salvation to a dying world. His whole ministry reflected that deep impulse. He was a warm friend of Dr. Benjamin Kurtz, the editor of the Lutheran Observer at that time, who was a keen and vigorous advocate of revival methods.

But it must be noted that while Harkey aimed in his preaching to secure evidence of the special outpouring of the Holy Ghost, he did not permit the excitement to run into wild excess. He wanted to be a good Lutheran. He did not make the distinction that was so often made in those days, the distinction between "head Christians" and "heart Christians," between "Catechism Christians" and "real Christians." He never abandoned the catechetical class or denied the doctrines of the Lutheran Church. But he did distinguish between the "religion of forms" and the "religion of the spirit." He had no great zeal for liturgical worship. He regarded it as formalism, and he sometimes spoke of the liturgy as "the exercises preparatory to the sermon."

This revivalistic strain in Pastor Harkey gave distinctive color to his ministry of thirteen years in the Frederick Lutheran church. It helped to shape the main events in the congregation from 1837 to 1850. As the congregation was not prepared for this turn, either by its training or by the native disposition of the people, and as revivalists always tend to be censorious, it was not to be expected that Harkey would be entirely happy during his Frederick ministry. But this does not mean that he was not successful or effective; it was a fruitful thirteen years.

One of the first suggestions of the new pastor was to revise the constitution. He was given a free hand. The result was a new constitution in 1840. It was the first composed in English. It is much more detailed than any previous constitution. We note a

few of the changes from the constitution of 1808. They are significant.

The name is now changed to "The Evangelical Lutheran Church of Frederick." Gone is Emanuel. Gone also is the Augsburg Confession. The minister is no longer pledged to the unaltered Augsburg Confession but instead: "The Pastor of this church must be an Orthodox Lutheran; neither an Arian nor Socinian; but a Trinitarian . . . and a member of a regular and respectable Lutheran Synod." And one of his duties is "to endeavor by pastoral visitation, prayer-meetings, and all other Scriptural and proper means, to promote vital piety among the members."

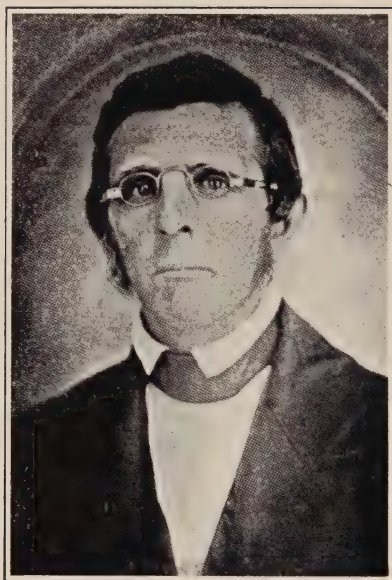
As to the members we note that they must "give evidence that they are obedient subjects of divine grace—that is, they must either be genuine Christians or satisfy the church council that they are sincerely and earnestly endeavoring to become such. They must also previously have attended a course of religious lectures, delivered by the Pastor, on the most important doctrines and principles of religion; unless he should be satisfied that their attainments are adequate without such attendance." We observe that Luther's catechism is removed from the constitution by this revision. Members are admonished that "as prayer-meetings have been of the utmost importance and usefulness, it is most earnestly recommended that they be established and promoted wherever it is practicable among our members." The Council is charged to administer "the discipline of the Church on all those whose conduct is inconsistent with their Christian profession or who entertain fundamental errors."

The new constitution was signed by 305 persons. It was an indication of the new accent that now sounded from the pulpit. There was a constant urging of "vital piety." Young and old were importuned to open their hearts to the refreshing influence of the Holy Ghost, to give evidence of genuine conversion, and to labor for the salvation of their unconverted relatives and neighbors. In the services of worship the congregation and pastor always knelt when prayer was offered, and for that purpose the church was equipped with mats. Much emphasis was laid on the mid-week services and all who attended them were encouraged to participate by praying or giving testimony to the works of divine grace.

From time to time special services were held. In the language







REV. SIMEON W. HARKEY, D.D.  
Pastor 1837-1850  
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of that day they were called "protracted meetings." They continued each evening for as long as four weeks. They always attracted wide attention and made deep impression on the people of the congregation. Because the atmosphere of the church building itself was not considered conducive to the best revival results, there was constant agitation during Pastor Harkey's ministry for a "lecture room." The revivalist wanted a special place for his mid-week services and for his protracted meetings. This was part of the revival psychology. Repeatedly he brought this matter before his people. At first they induced him to use the "lecture room" of the Reformed Church just across the street. The arrangement was not satisfactory. Then they tried the "lower story" of the parsonage, but this was too small and inconvenient. Harkey asked that the Lutheran church build its own "lecture room." His people hesitated because of the expense. Harkey went out and secured subscriptions totaling four thousand dollars. Then he laid definite plans before his Council. They postponed building operations. In the end this delay about building a "lecture room" brought Harkey's resignation. Simeon Harkey was moderate in his revival methods, but he was in dead earnest about revivals.

Not content with his work on behalf of spiritual refreshing in his own congregation at Frederick, Pastor Harkey undertook to help foster revivals in the Church at large. In the summer of 1838 he secured leave of absence from his pulpit in Frederick for eight weeks. He used this period to make a trip to Ohio and Indiana, visiting destitute Lutheran congregations and helping pastors to make a beginning of protracted meetings in their charges.

He was also busy with his pen. The year after he came to Frederick he published a little book entitled "The Lutheran Sunday School Question Book." It was intended to be a manual of religious instruction in the Sunday Schools, and it sought to probe the hearts of small children and call forth a definite religious experience. Dr. Kurtz commended it in the *Observer* on the ground that it "possesses none of the distinctive features of Lutheranism and is entirely free from sectarianism."

A few years later the Frederick pastor offered the public a new and larger book. It appeared in 1842 and bore the title, "The Church's Best State, or Constant Revivals of Religion." It was a

judicious plea for unremitting efforts for spiritual refreshing among all classes. The spirit of the book is earnest but temperate. It described the technique for revivals and set forth in detail the ways and means of promoting them. At the same time it contained repeated warnings against extravagance in revivals. The public soon called for a second edition, and this was supplied. The book received wide commendation. From his former neighbor, Rev. Abraham Reck, who had been obliged to leave Winchester because of his revivalism, Harkey received hearty thanks for the book, with the statement that Reck "had seen more than thirty revivals during his thirty years in the ministry." From his former teacher in Gettysburg, Dr. S. S. Schmucker, Harkey received a statement to the effect that on the whole the advantages of revivals outweigh the disorders, but "as to perpetual revivals, the possibility of which you advocate, . . . they are never to be fully attained."

Another book from the Lutheran parsonage in Frederick is an additional index to the new atmosphere in the congregation during this pastorate. It came in 1843 and was an English edition of Starck's "Daily Prayer Book." As its title indicates it was a manual of private devotion. It was widely used in Harkey's congregation and it made a deep impression on the prayer life and the family devotions of the congregation. Family altars were set up. The Council decided that as a body it would hold monthly prayer-meetings. Later it was decided that these should be "prayer and experience meetings." Two other groups held weekly prayer-meetings, the women and the young men.

At times there were long periods of special stir. For example, in 1841 a revival began on Easter. It started that day among the catechumens whom Harkey was instructing every Sunday. It soon spread to the Sunday School and all of the teachers, men and women, were visibly affected. Daily meetings continued for a whole month and Harkey was very happy to report that "fifty to seventy-five cases of hopeful conversion accrued."

Harkey was a forceful and incisive preacher. He had a good voice and was easily heard. He did not hesitate to rebuke in the pulpit. His sermons were Scriptural but at the same time saturated with moral earnestness. The attendance upon the public services of the congregation never lagged during his pastorate. His successor



said that some of Harkey's sermons were remembered and talked about forty years after they were preached.

But the course of a revivalist rarely runs smooth. The first issue on which Harkey met serious opposition was concerning the place of "persons of colour" in the church. The agitation about slavery was growing hot when Harkey came to Frederick. He had not been there six months until the issue came before him and his congregation. First it was decided to segregate the blacks in the church by assigning them special pews. This was not new. But a few weeks later the Council was confronted with a long preamble and a series of formal resolutions on the subject. The import of the resolutions was that "the suggestion that coloured persons shall be regularly catechised and taken into the Lutheran Church of Frederick as regular members of said church is contrary to the practice for many years past in said church." The suggestion was declared "wholly unnecessary and inexpedient because there are already in Frederick several churches for the exclusive worship of said population." And the action proposed was that "no coloured person whether free or bond be admitted to the privileges of membership in said church or to catechetical instruction in the same."

This action Pastor Harkey opposed and by a divided vote it was defeated. The maker of the resolutions resigned from the Council. His resignation was not accepted. Efforts were made to reach a compromise, just as was being done in national politics. In the end the Council yielded to popular clamor and decided definitely against "admission of coloured persons as members of the Evangelical Lutheran Church in Frederick." This was a decided rebuff for the young warm-hearted pastor and it must have increased his zeal on behalf of human souls both black and white. Fortunately for his outward comfort, he was not in Frederick when the Civil War broke out.

After this preliminary skirmish the difficulties increased. Harkey's attitude on the negro question and especially his constant urging of revivals led to an open breach with some of his most prominent members. Six men, all of them former members of the Council, brought charges against the pastor in the summer of 1840. Efforts to settle the differences by personal interviews proved unavailing.

Harkey seems to have behaved in lovely Christian spirit and even proposed that in the interest of peace and the spiritual welfare of the congregation he should quietly resign and accept one of the calls that were constantly coming to him. "I have been vigilantly anxious to save souls," he wrote, "and I have the pleasing consciousness to know that many souls acknowledge themselves greatly benefited by my feeble instrumentality." He asked for a vote of confidence, and he received it in the form of vigorous action that made it possible to pay up his salary which had fallen into arrears. The next year Harkey could write in the *Observer*: "The troubles arising out of the stubborn and selfish conduct of half a dozen unconverted men are over" as they have withdrawn from the congregation.

Two years later the discontent with the "new measures" of Pastor Harkey broke out in the form of a newspaper controversy. It seems that Harkey dropped the remark, "Six years ago when I took charge of this congregation there were not six persons in it who professed to know anything about a change of heart." This remark reached the ears of Dr. Emanuel Greenwald at New Philadelphia, Ohio. Dr. Greenwald was a product of Frederick, had received his name from the church and had been trained for the ministry by Dr. Schaeffer. He was now editor of the *Lutheran Standard*. When he heard of Harkey's remark he took up his editorial pen and indited a long defense of Dr. Schaeffer and his work and a sharp attack upon Pastor Harkey and his "new measures." The article was copied in the political papers of Frederick and caused quite a sensation among the members of the Lutheran congregation. It placed Harkey in a difficult situation. He dared not try to defame the memory of his predecessor. For a while he hesitated. One of his friends, probably Dr. Kurtz of Baltimore, presented a defense of Harkey in the *Observer*, with veiled hints about conditions in Frederick and its parsonage at the close of the preceding pastorate.

Then Harkey himself appeared in the *Observer* with a long and spirited defense of his remark. He accused Greenwald of making an unfair attack because "you thought the critical and unpleasant nature of the case . . . would require the taking up the ashes of the dead." He proves that Greenwald was mistaken when he wrote that the congregation in Schaeffer's day had "upwards of 600 heads of

families" and he shows that the number was only one-third so large. He insists upon the accuracy of his remark about six converted persons in 1837. The burden of his defense is this: "True piety consists not in your fine churches, large congregations, solemn confirmations and communion seasons, education societies, Sunday Schools, choirs, fairs, etc., etc., but in a total change of heart and mind . . . in being born again. . . . Thousands of so-called Lutherans in the West are going to hell as fast as they can, while Lutheran pastors are spending their energy attacking the new measures . . . Your article will be eagerly read in every grog-shop, tavern-bar, and infidel and Universalist circle in the city. . . . The time is near when all such will be found to be fighting against God."

The congregation for the most part took the side of their pastor. The Council several times passed ringing resolutions of support. They declared that "our beloved Pastor" had presented "a most triumphant and unanswerable refutation." They set forth that "we do most indignantly repel the charge that he has ever made any attempt improperly to controul the affairs of this congregation or to abridge the liberty of any of its regular members. The charge is unqualifiedly false and slanderous." They also acquitted him of any intention "injuriously to assail the memory of our former Pastor." It is evident that feeling ran high.

A letter was received from a large number of Harkey's former parishioners at Williamsport setting forth their esteem for him. Lutheran pastors in neighboring charges hastened to encourage him and endorse his work. The services at Frederick continued to be well attended, and Harkey's methods underwent no change.

In addition to the clear evidences of deeper piety among his people, Pastor Harkey had other visible fruits of his labors. Chief among these was the unusual number of men whom he inspired to enter the Christian ministry. It was not necessary for him to take them into the parsonage and train them as Dr. Schaeffer had done, because he could send them to Lutheran colleges and the Seminary. Among those who went from the congregation at this time to study for the Lutheran ministry we mention William Henry Harrison, who for twenty years was pastor of the First English Lutheran Church in Cincinnati, Ohio; George A. Nixdorf, who started in Ohio but spent most of his long ministry at Burkittsville, Maryland,



and Georgetown, D. C.; George C. Probst, born in Germany who spent more than forty years among German congregations in Everett, Pennsylvania, and vicinity; his brother, John Frederick Probst, who afterwards followed Harkey to the West; A. J. Weddell, who became pastor of Wittenberg College church in Springfield, Ohio; J. J. Suman; L. P. Harrison; J. Frazier; Sidney L. Harkey; James M. Harkey; and George J. Martz. The last of these became for a while a missionary in India and it was a solemn occasion for the Lutheran church in Frederick on March 29th, 1849, when a number of ministers came and held a farewell service in recognition of his departure. This long list of candidates for the ministry is a fine testimony to the effectiveness of Pastor Harkey's preaching and pastoral work.

The auxiliary societies within the congregation continued to flourish during this period. Pastor Harkey was intensely interested in the home mission fields of the Lutheran Church. He joined repeatedly in the Church's appeal for funds to support the missionary and educational causes. Every year during the first week of January the Lutheran church was crowded to hear an address under the auspices of the Young Men's Bible Society. The Sewing Circle gathered several hundreds of dollars for the support of men studying for the ministry at Gettysburg. Pastor Harkey gave much of the proceeds from the sale of his books to the same cause. A special effort of the Seminary Alumni to gather funds for their school in 1849 brought more than \$500 from the Frederick congregation. Pastor Harkey was a member of the Seminary's Board of Directors throughout his pastorate at Frederick.

It is not without significance that in 1846 when it was proposed to send several prominent Lutherans to London to help organize an interdenominational movement called the Evangelical Alliance, the prominent men of the Lutheran Church met in the Lutheran church in Frederick to make the selection of delegates. Pastor Harkey was not one of the three that were chosen, because he felt that neither his pastorate nor his finances would permit him to make the trip. But he presided over this electoral conference, and both he and his laymen were interested in this project for Christian unity. They had their eyes lifted to the far horizons. Harkey was twice elected secretary of the Maryland Synod and once its president. In

1842 the congregation for the third time entertained the Synod at its annual convention.

One innovation in the internal management of church affairs is worthy of special mention. It came in 1844. There had been some difficulty in securing the pastor's salary, which was \$700 per year in addition to \$115 for house rent, the old parsonage being occupied by the sexton, Daniel Haller. When a considerable debt had accumulated, some of the members secured signers to a petition addressed to the State legislature and asking for a lottery scheme in the amount of ten thousand dollars. Pastor Harkey's conscience was very clear on this point. The Council at once took action declaring it "inexpedient and anti-Christian to have anything to do with lotteries." The debt continued to mount. Then after much discussion of the matter, it was decided to rent the pews of the church. A graded system of charges was prepared and after several adjustments it went into effect. This relieved the financial pressure for several years.

Then a number of minor improvements were made to the interior of the church. This is best told in the words of one of the neighboring pastors, who improved the occasion to defend both revivals and pew rents. In June, 1844, Rev. J. J. Remensnyder of Woodsboro wrote: "In spite of the hard times through which we are going, the Lutheran Church in Frederick has expended some hundreds of dollars in the improvement of their house of worship. The church has been handsomely painted, the aisles and pews carpeted, cushions placed in the seats, etc., etc. The interior of the whole church presents a very imposing appearance. Altar and pulpit are decorated very handsomely and look specially neat and beautiful. This performance is highly creditable to the Lutheran congregation of Frederick, and it is a proof that revivals among a people will make them honor God in every possible way. They wish his Temple in which their souls are touched with holy fire to look amiable . . . and pew rents, in spite of a few slight objections, must in the main be approved."

But the greatest improvement in the property of the congregation before the middle of the century was the building of a new parsonage. It grew out of Pastor Harkey's agitation for the building of a "lecture room" for his week-day services. The old par-

sonage had long since ceased to be comfortable for the minister and his family. Harkey was renting a house from Mr. Waters. It was decided in 1842 to build a new parsonage and to use a part of the old parsonage as a "lecture room." The new parsonage was to be located on the southeast corner of the lot containing the school-house. It was well that they had failed in their many efforts to sell that property. It had grown into value.

But where could the congregation secure the funds to build a new house? A recent bequest by Mr. Yeager had placed in the hands of the congregation two properties, one on Patrick Street valued at not less than \$900 and one on Carroll Street valued at not less than \$600. Then there was a piece of property in Alleghany County that the congregation had inherited years before. It was hoped to realize something on this. The congregation proceeded in hope and let the contract to contractors Markey and Hanshew, members of the congregation. The plan for the new parsonage was suggested by Pastor Harkey and the building committee was instructed to guide itself by the size and style of Mr. Waters' house which was at that time occupied by the pastor. The original contract price was \$1995 but as the building proceeded changes were made in the plans and the cost was increased by \$210. The key to the new parsonage was delivered to the Council and Pastor Harkey on February 27th, 1846.

The completion of the parsonage opened the way for a new "lecture room." Also the two graveyards needed to be closed in with walls. Harkey pressed for a new building as a "lecture room." Estimates were secured and it was found that about \$4000 would be needed in addition to the sale of the Yeager and other properties. This would pay the congregation's debt of \$1200, build the "lecture room" and wall the cemeteries. The Council delayed. In 1848 Harkey started a personal canvass of the congregation asking for subscriptions to cover the debt, the new building and the graveyard walls. He succeeded beyond all expectation. In the spring of 1849 he reported more than three-fourths of the needed amount already subscribed, and he proposed that the work begin immediately after harvest. The work on the walls was begun, but as to the proposed new "lecture room" the Council raised the question of location and then postponed the answer until the spring of 1850.



Early in 1850 Pastor Harkey announced that he now had subscriptions totaling more than \$4000. At the same time he announced that he had a call to become a professor in a Lutheran institution at Hillsboro, Illinois. The Council decided that the "lecture room" should be built *under* the church. Harkey announced that he had declined the professorship but said he would tour the east a few weeks soliciting funds for the little school at Hillsboro. The Council dallied with the proposition to build a "lecture room"; also they pondered the sad fact that the pew rents were not being paid and that it was difficult to make up the pastor's salary and the additional \$100 for James Harkey's services as organist. In July the Council received Pastor Harkey's resignation to take effect on August 19th, the end of his half year. He had now accepted the call to the west. He declined to postpone his going until the end of his full year the following February. The "lecture room" which had been discussed almost continuously throughout Harkey's pastorate was not built.

Pastor Harkey preached his farewell sermon on August 18th, 1850. In the course of his remarks he stated that during the thirteen and a half years of his pastorate he had delivered more than 5000 sermons, discourses and addresses, had baptized more than 950 persons, had solemnized 220 marriages, conducted 150 funerals in his own congregation and 250 others, was chiefly instrumental in leading eleven young men to prepare for the ministry and had educated three of these young men out of his own private means.

After he had preached his farewell sermon to his own people, the community requested him to give his parting counsel to the people of all the churches in Frederick. He complied with the request and on August 25th in the German Reformed church he preached to about 1500 people on the influence of a faithful ministry. The entire Christian community regretted his departure from Frederick.

Harkey the revivalist left Frederick in the summer of 1850. For more than a year he travelled about soliciting funds for the Lutheran school which was soon to be called the Illinois State University and whose chief purpose would be to train Lutheran missionaries for those needy fields in the Middle West. Harkey had visited those fields himself. He had a number of old friends in the ministry there. He had sent some of his Frederick boys

there. He could enter on his new work in 1852 with genuine zeal for the cause. Fifteen years later we find him establishing the first English Lutheran Church in St. Louis. Then he spent eight years as pastor at Washington, Illinois, and ten years at Knoxville, Illinois. He died on March 1st, 1889.

The Lutherans at Frederick, most of them at least, were genuinely sorry to part with the man who had labored so earnestly among them and suffered so much reproach from the ungodly for their sakes. He had trained them in the shedding of tears, and they wept sincerely at his farewell.

Then they turned to the task of securing a successor. It proved to be no easy task.

## CHAPTER XVII

### A TEMPLE WITH TWIN TOWERS, 1851-1887

The Frederick Lutheran church received from Dr. Harkey a strong impulse to evangelism. That impulse remained long after Dr. Harkey left. It did not continue at high tension. The tendency towards emotional revivalism faded away. It burned itself out, both in American Christianity in general and in the Frederick community in particular. But the good impulses that flow from special seasons of spiritual refreshing continued to operate in the Lutheran church under Dr. Harkey's successor.

Dr. Harkey's successor in the pastorate did not at once appear. Harkey's sudden resignation and withdrawal left the Council and the congregation in a quandary. Ten months passed before they could bring a new man on the field. Their first thought was of Rev. Charles W. Schaeffer, the nephew of their former pastor. Schaeffer was then pastor at Germantown, Pennsylvania, and was afterwards to be a professor in the Philadelphia Seminary. He declined to visit Frederick and preach in the vacant pulpit.

Other invitations were sent out. Rev. A. H. Lochman, of York, Pennsylvania, declined. So did Rev. William N. Scholl, of Canajoharie, New York. For a time there was good prospect of securing Rev. Joseph A. Seiss, the man who soon became one of the outstanding preachers of all America. Seiss was at that time pastor of the Lutheran church at Cumberland, Maryland. He visited the vacant congregation in Frederick and even paid a return visit in order to show that he could preach German, but after considerable correspondence he finally declined the call because he felt it his duty to remain in Cumberland. If he had become pastor at Frederick it would have been an interesting turn of events, for Dr. Seiss was born at Graceham in Frederick County, and was a descendant of those Moravians who had nearly killed the Frederick Lutheran church in its infancy.

After further invitations had been declined by Rev. George Parsons of Muncy, Pennsylvania, by Rev. John McCron of Easton, Pennsylvania, and by Rev. Peter Anstadt of Baltimore, the Council decided to invite in turn Rev. George Diehl of Christ Lutheran



Church in Easton, Pennsylvania, Rev. Charles P. Krauth of Winchester, Virginia, and Rev. Benjamin Sadtler of Shippensburg, Pennsylvania. But by this time the pulpit had been vacant more than eight months, the congregation was eager for a regular pastor, and Rev. George Diehl was elected on his reputation without so much as a visit to the field. Many of the congregation no doubt knew him from the days of his first pastorate at Boonsboro seven years earlier. Pastor Diehl also knew Frederick and accepted the call without a visit of inspection. The congregation welcomed the new pastor into the parsonage on July 1st, 1851.

This was the beginning of the longest pastorate in the whole history of the Frederick church. It was a period of noble achievement. Pastor Diehl was well qualified to continue the good work of his predecessors, Schaeffer and Harkey, and to lead the congregation to higher levels of achievement. He had just entered the prime of his life when he came to Frederick. He stayed with the congregation until his powers were exhausted, a period of thirty-six and a half years.

George Diehl was born near Greencastle, Pennsylvania, in 1814. He went to Gettysburg to prepare for the ministry. Graduating from the College in 1837 and the Seminary in 1839, he found his first charge at Boonsboro, Maryland, from 1840 to 1843. Then he spent eight years at the newly organized Christ Lutheran Church in Easton. There he was married in 1850 to Miss Kate E. Drinkhouse. In 1856, five years after he took charge at Frederick, the College at Gettysburg bestowed on him the honorary degree of Doctor of Divinity.

Dr. Diehl's ministry at Frederick extended over a troublous period in the history of our country and in the history of American Christianity. It was a time of agitation and civil war, and Frederick was in the thick of it. It was a time of painful reconstruction. In the sphere of religion it was a time of sectarian strife and all manner of unlovely division and bisection. The Frederick congregation and its pastor were keenly sensitive to these changing currents in general culture. Dr. Diehl was not the man to be passive and keep quiet when serious sentiments were stirring the hearts of his fellow citizens. He spoke out. He acted vigorously. That he could maintain his place of leading in the congregation and in the Church at large over such a long period, over war and its after-

math, over Church divisions and realignments, was due in part to the loyal support of his large and influential congregation, in part to his own personal equipment. For he was an able man, both in his own pulpit and in the general Church assemblies.

During Dr. Diehl's period of service the Lutherans of Frederick were justly proud of their pulpit. His ability as a pulpiteer was much above the average. This is clear from his sermons that have come down to us. Moreover, nature gave him a splendid physique. He was tall and erect, broad-shouldered and strong-featured. His poise and bearing made him a marked man in any company and commanded attention whenever he arose to speak. Then, too, he had a keen and vigorous mind. While he was a student in the Seminary at Gettysburg he also taught in the College. His powers of thought and utterance were well disciplined and easily at his command. Those who heard him preach unite in calling him eloquent and forcible in the pulpit.

At the same time Dr. Diehl was a faithful pastor. With his ministerial dignity and his strength of will he combined such a degree of Christian meekness and gentleness toward all persons that he was a welcome visitor in the homes, even the humblest homes, of the congregation. One who knew him best declared that he was never known to speak a harmful word against any one. He continued the faithful catechetical work of Schaeffer and Harkey, and like them he pressed for a definite spiritual experience in each one of his catechumens.

The new pastor strode into action at once. The opening years of his pastorate were marked by unusual activity in the congregation. Dr. Diehl had not been in Frederick four months until he suggested a project which turned out to be the largest single undertaking in the entire history of the church. It was the building of a new temple.

All through Dr. Harkey's ministry, as we have seen, the congregation felt the need of more room in order to care for the various services on Sundays and on week-days. Dr. Harkey himself urged the building of a "lecture room" that he might use for his protracted meetings. The agitation did not cease when Harkey left. The need continued to be felt. The German element in the congregation wanted a special place for its own services on Friday evenings

and Sunday mornings. Moreover, the Sunday School was growing. The renters of pews did not want any part of the Sunday School to meet in the main auditorium and use "the cushioned pews," nor did they want their pews used for week-day services. A "lecture room" seemed a real need.

Then, too, Frederick was a growing city and its public as well as private buildings were steadily improving in appearance. The church homes of other denominations were being enlarged and improved. The Lutheran congregation was still the largest in the city. It was not growing so rapidly as it once did, for example, in the time of Dr. Schaeffer, because many of its people were moving to other cities in the east or to the attractive regions of the west. But the members of the Lutheran church were numerous enough and prosperous enough to be able to keep pace with other congregations in the matter of its house of worship.

When, therefore, the new pastor suggested the building of a new church, the Council and congregation were not slow to take the matter under serious consideration. First they pondered the cost of remodeling the old church and building a lecture room in the basement. This was soon discarded in favor of a project for an entirely new church. In October, 1853, the congregation authorized the Council to lay plans and proceed with the building as soon as \$10,000 should be subscribed. It also decided to build "in front of the present edifice, removing so much of the old church as may be found necessary." The leaders in the undertaking were men like John Loats, Joseph Routzahn, John Hanshew, and David I. Markey.

A committee was sent to Baltimore to study the designs of a number of churches, and on the strength of their report it was decided to secure from several architects sketches of a building with "the Gothic style of the Second Presbyterian Church of Baltimore." A building committee was appointed as follows: Lewis F. Copper-smith, John Loats, John Hanshew, Michael Keefer, and George Smith. They were instructed to keep the total cost of the undertaking below \$14,000. The congregation adopted the final plan June 15th, 1854, and on Monday the 26th the work began. It was necessary first to remove part of the old church to make room for the new temple. The old building was the one that had been started before the French and Indian War and had been dedicated by John



Christopher Hartwick in 1762. The removal of a portion of this old landmark was a serious occasion, and the eloquent Dr. Diehl exclaimed:

“For nearly a century God’s people assembled in that consecrated house to worship and praise his holy name and learn the way to heaven. On the second Sunday after Trinity, 1854, just ninety-two years after its consecration (rather a remarkable coincidence), the congregation was informed that on the next day workmen would commence to tear down one half the church. It was with feelings of pain that we beheld the men lay their hands on that sacred edifice. Many eyes were moistened with tears when the spire was torn from its lofty place in the air on Monday, the 26th of June, 1854, and hurled headlong to the earth. In the space of a few weeks we razed to the ground more than half the edifice which cost our fathers so much anxiety and toil and sacrifice; a temple over the rearing of which they prayed and wept; an enterprize which, from its incipency to the day of its consecration, occupied many of their best energies for the space of ten years. Another illustration of the truth that all earthly things, even those devoted to the most useful and sacred purposes, are passing away.”

The building operations continued nearly eighteen months. During this time the congregation used the Methodist church for its morning services and the Reformed church for its evening services. The Sunday School used the Masonic Hall. The foundation of the new temple was completed and the cornerstone laid on August 26th, 1854. In the cornerstone was placed among other things a full and careful account of the building enterprise as it had progressed up to that time. The sermon on that occasion was delivered by the Rev. John McCron, who had recently taken charge at Middletown.

The new structure was 97 feet long. It extended from about the middle of the old church to within nine feet of the pavement on Church Street. The width was 74 feet, nearly 30 feet more than the older building. The architects were a Baltimore firm, Niernsic and Neilson. The style is called Norman Gothic. The most conspicuous feature about the exterior of the church is found in its twin towers. On the Church Street front two octagonal towers surmounted by tapering spires lift themselves to a height of 150

feet. These twin towers gave Whittier the inspiration for his celebrated lines:

“Up from the meadows rich with corn,  
Clear in the cool September morn,  
The clustered spires of Frederick stand  
Green-walled by the hills of Maryland.”

Between the towers the front or south façade consists of an ornamental gable with a Gothic vestibule and pointed roof, making an impression both of massiveness and beauty. Connecticut brownstone was used for the ashlar base, the coping, stringcourses, window-sills, doorsteps, buttress cads, etc. Otherwise the walls were of brick, roughcast and blocked off in imitation of brownstone.

From the front on Church Street three doors open into the vestibule, which between the towers is one story. From the vestibule a circular stairway ascends in each tower to the galleries. From the vestibule also three doors lead into the audience chamber. The interior of the new temple was made 81 feet long, including the altar recess (then called oratory) which was six feet deep. The uniform clear width was 59 feet. The pulpit and altar were at the north end. There were galleries around the three sides. The height from floor to apex of ceiling was 36 feet.

The lower floor contained 172 pews with 700 sittings. The galleries accommodated 400 more. The pews were arranged in six tiers. The pulpit, chancel railing and furniture, the pews, and the front of the galleries were all of carved black walnut. The fresco painting in 1855 was done by Mr. E. Dyer of Baltimore. The ground color of the frescoing was a light drab, the panelling of the ceiling, cerulean blue. “This spacious interior,” says a writer of that day, “with its lofty arched ceiling, its long and vaulted aisles and galleries, painted in beautiful fresco, and its numerous arabesque columns carrying out the details of Gothic grandeur, under a subdued light falling through stained-glass windows in the front and enamelled glass in the sides of the church, present to the eye a rich and impressive perspective.”

The congregation regarded its new temple with pride. In fact, all Frederick regarded the new Lutheran church as an ornament to the city. The work was brought to completion in November, 1855, and the time of dedication was set for the second Saturday in

December. On the Sunday preceding, that is, December 2nd, Dr. Diehl gathered his congregation once more and for the last time in a regular service in the old church which had now been fitted up for the use of the Sunday School. He preached an historical sermon and in closing referred to the old church :

“This house, which we intend now to appropriate to the use of the Sunday School and the prayer meeting, is hallowed by a thousand sacred memories. In this church numbers have been awakened to a sense of the importance of religion. Here multitudes have been melted by the truth, and subdued by the Holy Spirit, while the power of the world to come has settled on their minds. The sighs of contrition have been heard, the tears of penitence have fallen, and the raptures of pardon have been felt. At this altar scores of infants have been baptized, and hundreds of adults consecrated themselves to God in an everlasting covenant, ordered in all things and sure. Here men have been ordained to the gospel ministry. At this table generation after generation of communicants have feasted upon that bread which comes down from heaven : and within these walls, for a century, congregations have been instructed, comforted and blest.

“Here to the High and Holy One,  
Our fathers early reared,  
A house of prayer, a lowly one,  
Yet long to them endeared,  
By hours of sweet communion,  
Held with their covenant God,  
As oft in sacred union,  
His hallowed courts they trod.

“Gone are the pious multitudes  
That here kept holy time,  
In other courts assembled now,  
For worship more sublime;  
Their children, we are waiting,  
In meekness Lord, thy call;  
Thy love still celebrating,  
Our hope, our trust, our all.

“These time-worn walls, the resting place  
So oft from earthly cares,  
To righteous souls now perfected,  
We leave with thanks and prayers;



With thanks for every blessing  
Vouchsafed through all the past,  
With prayers thy throne addressing,  
For guidance to the last."

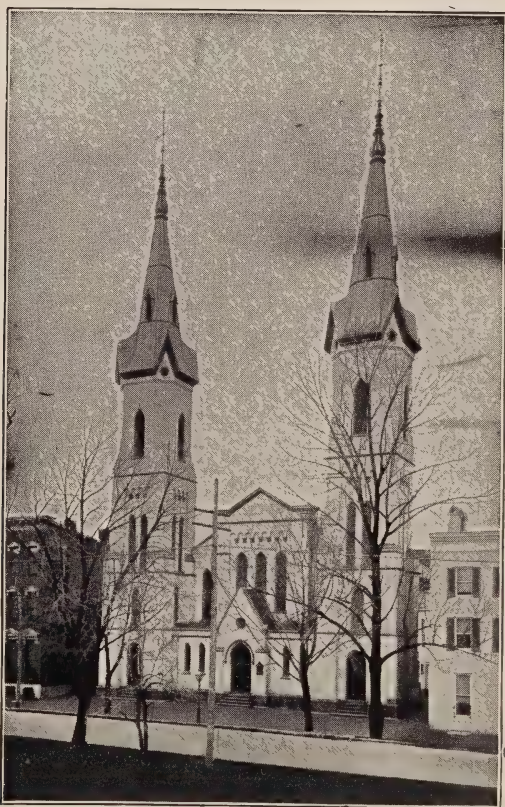
On Saturday, December 8th, 1855, the new temple with twin towers was consecrated to God. The dedicatory sermon was preached by Dr. Diehl's friend and former instructor, Professor S. S. Schmucker, the head of the Gettysburg Seminary and no stranger to the Lutherans of Frederick. But for such a high occasion one sermon was not enough. Six visiting ministers were present and six sermons on the day of dedication and the following day set the new church apart for the worship of God. The visitors were Rev. H. N. Pohlman of Albany, N. Y., Rev. F. R. Anspach of Hagerstown, Rev. Peter Rizer of Middletown, Rev. B. Appleby of Jefferson, and Rev. G. W. Anderson of Creagerstown. Pastor Rizer preached in German.

Dr. Diehl declared exultantly: "It is unquestionably one of the best, if not the very best, and most elegant Lutheran church in this country. In architectural beauty and adaptation to all the purposes of public worship, it can scarcely be surpassed. . . . Mere description can scarcely enable one to form any idea of the fine effect of this imposing edifice. . . . The arrangement and proportion of the audience chamber are so admirably adapted to the laws of acoustics that the lowest whisper uttered in the pulpit or chancel can be heard in the remotest corners of the church. . . . The revenues of the congregation are nearly doubled and the attendance upon public worship greatly increased by the building of the new church. . . . Long may that beautiful temple stand a monument to the enterprise and piety of the people whose means have reared it and its services be blessed to the training of multitudes for the perpetual worship of that city of which the Lord God almighty and the Lamb are the temple."

The new church was not only a monument to the enterprise and piety of the people, but it was and still is a silent but impressive testimony to the able leadership of Dr. George Diehl. The total cost of the new church together with its furnishings was \$21,000. This was fifty per cent more than the \$14,000 originally set as the limit. But the congregation was so pleased with the beautiful and



REV. GEORGE DIEHL, D.D.  
Pastor 1851-1887  
(See Chapter XVII)



THE TEMPLE WITH  
TWIN TOWERS  
Built 1854 and 1855  
(See Chapter XVII)





commodious audience room and so delighted with the impressive exterior that they willingly sanctioned the increase. Two-thirds of the amount was provided by the original subscriptions, by the proceeds of an extended fair, and by special collections at the laying of the cornerstone and the festival of dedication. The balance was gradually liquidated through the years.

Before the debt on the new building was entirely cancelled the Civil War broke over the land and left its marks on the Frederick Lutheran church. Political sentiment in Frederick was predominantly in favor of the North. This was particularly the case among the Lutherans. Barbara Fritchie might well have been one of the Lutherans. They resented vigorously any suspicion of disloyalty to the Union. But there was a considerable sprinkling of those who favored the cause of the Confederacy. The Council of the Lutheran church took measures to maintain peace among the members of the congregation. At a special meeting of the Council on Saturday evening, April 12th, 1862, it was resolved "That we advise the Pastor of the Church not to deviate from the usual Sunday morning services tomorrow unless he should see proper to make more specific allusion to those who are wounded and suffering from the effects of the war." It may be significant also that the only other action at this special meeting was to instruct the committee on repairs to have some locks repaired on the parsonage.

When Lee's army reached Frederick on September 6th, 1862, the pastor of the Lutheran church had to exercise special restraint. For the next day the temple with twin towers was crowded with Confederate officers and soldiers at both morning and evening services. The preacher was prudent and studiously avoided all political issues. The relations between the citizens and the visiting soldiers were not unhappy. General Lee, from his headquarters near the outskirts of the city, issued that Sunday a proclamation appealing for the cooperation of the people. He said: "No restraint upon your free will is intended; no intimidation will be allowed. . . . We know no enemies among you and will protect all of every opinion. . . . It is for you to decide your destiny, freely and without constraint. . . ." This fine promise was kept, but the appeal brought few volunteers from Frederick for the Confederacy.

The temple with twin towers was more seriously involved in the

War after the battle of Antietam. Some of the very soldiers who had worshipped in the church on Sunday, September 8th, were brought back there ten days later in a wounded or dying condition. The battle of Antietam was the sharpest and bloodiest battle of the War. During that conflict and immediately after its close the sick and wounded were hurried away to places of shelter. In the absence of hospitals nearly all the churches and schoolhouses within reach of the battlefield were pressed into service by the military authorities and turned into temporary hospitals.

More than four thousand sick and wounded were brought into Frederick. All the churches, schools and hotels were taken over and filled with the disabled soldiers. The Lutheran church, because of its size and its connected rooms, was particularly well adapted to furnish comfortable arrangements for the wounded and the medical staff. It was seized on the opening day of the battle at Antietam, September 15th, and was held for more than three and a half months. It was evacuated by the hospital authorities during the first week in January, 1863. The ladies of the congregation joined in forming a Ladies' Union Relief Association, who engaged in sewing bandages, gathering money and supplies for the improvised hospital, and ministering to the comfort of the sufferers in the church.

It was a strange sight to see the temple of God guarded by military sentinels with guns and bayonets. The pastor wrote: "Instead of the preacher's familiar voice, the anthems of the choir, or the response of the congregation, were heard the groans and painful exclamations of the prostrate youthful soldiers. The congregation and flourishing Sunday School were scattered. The really clear and beautifully toned bells were hushed. But the exigencies of the eventful times required the change, and it only became the duty of the pastor and people to submit gracefully and patiently to wait for the possession of their church, to be enabled once more to worship the only true and living Jehovah in accordance with their own church discipline."

There seems to have been no resentment on the part of the people that their church was used for the comfort and healing of wounded soldiers. Nearly all of the soldiers cared for in the Lutheran church were from the Union army. Most of the members seemed gratified

that in the great national emergency they could in this indirect way make some contribution to the cause they favored. Nevertheless, it was with a deep feeling of relief that the pastor and Council on January 6th received again from the military authorities the keys to the temple with twin towers.

Then came the work of renovation. It was found that the entire inside of the building needed to be refrescoed. Mr. Delving of Baltimore was employed to do this work and the cost was \$175. At the same time the members of the congregation proceeded to clean all the woodwork. They worked in relays. From Councilman to the humblest member in the pew, they washed and scraped and brushed and painted until every trace of hospital use had disappeared. Necessary repairs were made, and on the first of March the sanctuary was ready to be occupied again and presented as beautiful an appearance as it had ever done before. Then a special service of rededication was held, and the Rev. Dr. John G. Morris of Baltimore preached on "What Think Ye of Christ?" in the morning and on "The Martyrdom of Stephen" in the evening.

It was not long until the Sunday School had outgrown its quarters in the "old church." After the new church was built in 1855, the old church was provided with a second story. This was done by throwing a floor across from the north gallery to the south gallery. Shortly after that the old pulpit was removed from the west wall. Then the main Sunday School was held in the lower room and the Infant School on the second floor. But even this did not long suffice. In 1866 the School began to agitate for a new building or an enlargement of the old. The next year it was decided to take out the west wall of the "old church" and build to the west line of the lot. This was done and it added an extension 51 feet by 26 feet. The cost was \$4000. Nearly half of this was provided by the proceeds of two fairs held by the ladies of the congregation. Musical concerts also helped. And so the temple with twin towers was enlarged to meet the needs of a growing Sunday School.

When Dr. Harkey visited Frederick the following spring in the interest of his struggling mission in St. Louis, he was delighted to see that his former parish was at last provided with an adequate "lecture room," the thing for which he had worked so hard when he was pastor in Frederick. He wrote in May, 1868, that he was much gratified to receive from the Lutherans in Frederick the sum



of \$338.61 for his mission, and he added: "The congregation in Frederick has just enlarged and greatly beautified their Lecture Room and made provision for the final payment of a church debt. They have now four rooms in what was in part the old church building, one for the Sunday School, one for the Infant School, one for Prayer and Vestry Meetings, and one for the Pastor's Study, among the finest I have anywhere seen. Indeed their Sunday School is magnificent and will hold five hundred children." Dr. Diehl always showed a warm friendship for Dr. Harkey. From the pulpit and with his pen he took every opportunity to praise Dr. Harkey's methods and achievements at Frederick and elsewhere. He always helped to enlist the support of his congregation and of the Synod on behalf of Dr. Harkey's enterprise in the west.

In the twin towers themselves improvements were made in 1870. Those towers carried the old bells which had been brought from London in 1771. The congregation had always been justly proud of those bells, their size and their tone. As they were now approaching the century mark in their age and as the smaller one was developing a crack, it was decided to have them both repaired. The Baltimore firm of Joshua Regester and Sons was engaged to build a new yoke for the larger bell and adjust its spring for the clapper and to recast the smaller bell. Instructions were given that in recasting the bell the same note should be retained, the same metal, the same size and weight. Also the old inscription was retained: "Peck & Chapman, London" in addition to the new one: "Recast by Joshua Regester & Sons, Baltimore, Md., 1870." The cost of these repairs was \$101, and it was met by a special gift from Mr. W. T. Haller who had moved to Baltimore.

Refurbished in this way the old bells were put back into the new towers and there they have continued to peal forth the calls of the church well into their second century. So well pleased was the congregation with the clear tones of the renewed bells in the twin towers that orders were given to sexton Charles Rightman to ring the bells each time for not less than fifteen minutes.

Exactly a hundred years earlier in 1771, the placing of the bells in the steeple of the old church had suggested the purchase of an organ for the sanctuary within. So in 1871 the repairing of the bells in the twin towers of the new temple suggested a new organ

for the spacious auditorium inside. A place had been reserved for an organ on the south gallery over the front entrance. The old Tanneberger organ was long since beyond repair. It had been sold during the building operations of 1855. The congregation had temporized with reed organs, awaiting the day when a churchly pipe-organ could be secured. This was done in 1872. The builder was Mr. Pomplitz of Baltimore. The cost was about \$2600. In the selection and design of the organ the congregation was guided largely by the judgment of Professor J. C. Englebrecht. He was made chairman of the committee that was appointed to test and examine the organ after it was completed and to report their judgment on it. Other members of the committee were Henry Hanshew, Adolphus Jackson, J. R. Marken, and Philip Englebrecht.

The new organ was received with enthusiasm. The committee gave it a thorough examination and test and then reported: "We can most truly and do most cheerfully assure you that . . . it is a noble instrument and minutely and beautifully made of very superior materials and solid and substantial. The tones of the various registers, either singly or in the various combinations, are of the purest and most satisfactory character. Indeed the quality of the tone cannot be surpassed. It is a first-class instrument in every particular." And so the temple with twin towers seemed fully equipped without and within to lift the worshipper into the presence of God. Sunday after Sunday down through the years, when the bells in the towers ceased to peal forth the call to worship the organ beneath the towers took up the strains of adoration under the deft fingers of Miss Carrie Kreh and her successors and filled the temple itself with melody sweet and grave.

In a few years it was discovered that the roof of the new church contained a structural fault. It was not proof against rain. Much damage was done to the interior walls and ceiling. In 1879 a new slate roof was put on the building, the walls were refrescoed, new carpets were provided for the aisles and new cushions for the pews, the south gallery was enlarged for the convenience of the choir, and the organ was thoroughly overhauled, cleaned and tuned. At the same time the Sunday School installed a new reed organ. The entire cost of these improvements in the amount of \$1700 was provided on the day of rededication, September 21st, when Dr.

Diehl delivered a historical address and Rev. L. A. Mann of Middleton preached the special sermon.

It was at this time that the Frederick Lutheran church began its relationship with the orphans' home that is located just across the street from the parsonage. It is called the Loats Female Orphan Asylum. For more than thirty years John Loats had been a prominent member of the church, a member of the Council, a loyal supporter of his pastor, a leader in every worthy enterprise, and a liberal contributor to all good causes both in the congregation and in the Church at large. In the greatest undertaking of the congregation in its whole history, the erection of the temple with twin towers, the leading spirit next to Dr. Diehl was John Loats. Many a special project was begun or aided by his generosity. In December, 1877, he placed in the sanctuary a beautiful baptismal font as a memorial to his wife.

When Dr. Diehl in 1867 made his appeal to the whole Lutheran Church to found a large orphans' home for Lutheran children, he suggested Frederick as the ideal location for such an institution. He added: "The friends of the Church propose establishing one at Frederick. . . . The Lutheran laymen are ready to give their money." In saying this he referred especially to John Loats. The same man is referred to when he says: "A commencement has been made. Two orphans have just been placed by a member of the church council at Frederick under the care of an excellent lady, the widowed daughter of a Lutheran minister recently deceased. This is intended to be the nucleus of an institution which, it is hoped, will grow into rapid importance."

When the Church in general did not follow this lead, Mr. Loats determined to devote his estate to the cause. On his death in 1879 it was found that he had bequeathed his large and beautiful home opposite the Lutheran parsonage, and his magnificent farm on the edge of the city, and a legacy of \$10,000, a total value of more than \$50,000, for the purpose of founding and maintaining the Loats Female Orphan Asylum. This property was to belong to Mr. Loats' sister-in-law "during her single or natural life" and at her death or marriage it was to be applied to the organizing and maintaining of the institution. The young lady was married in



1881 and the next year the Board of Trustees named in the will began the work of the Home.

The will provided that there should be seven members of the Board of Trustees, that five of the seven should be members of the Frederick Lutheran church, that one of the five should be the pastor of the church and he should have control of all moral and religious instruction in the institution. Dr. Diehl was made the first president of the Board of Trustees. His successors have followed him in this office and have exercised oversight of the moral and religious instruction in the Home, and the children regularly attend the services of the Lutheran church.

The women of the church had proved their worth in all the undertakings of the congregation. And the question was raised whether they should not be given the franchise in congregational elections. As early as 1872 this issue was presented. The women, both young and old, had been active in the Sunday School from its beginning in 1820. They freely gave their services in the choir, playing, leading, singing. They had their Sewing Society which turned many hundreds of dollars into the congregational treasury. Many a time through a hundred years the Council had turned to the women to help cancel a debt or secure some needed item of equipment. Again and again they had responded. They had begged and baked. They had sewed and sung. They had held concerts and lectures. They had staged high-powered fairs that netted thousands of dollars for the church. Could they not be trusted with a vote in the affairs of the congregation?

At various places in America the subject of women's franchise was being agitated. In the Frederick Lutheran church it was first presented in 1872 by John C. Hardt in the form of a proposed amendment to the constitution. It would have been a very advanced move. The congregation was not ready for it. But the gentlemen were too gallant to defeat the proposal. When the matter came up for action a year later, an effort to table the proposed amendment was defeated. It was decided to ask the General Synod how female suffrage would comport with its Formula of Government and Discipline. In this way the embarrassing issue was neatly side-tracked. But only for a time. The question never reached the General Synod, and in 1881 Mr. Hardt renewed his proposal. The subject was

postponed from time to time, but finally at a congregational meeting specially called for the purpose the proposal was defeated, 10 to 45. The vote on the matter was by secret ballot. The proposal had come thirty years too soon.

Meanwhile the regular work of the congregation went on apace. The Sunday School grew from 350 scholars in 1851 when Dr. Diehl arrived, to 750 at the end of his pastorate. The number of communicants remained fairly constant at 400 or 425. The number of baptisms each year ranged from 70 in 1852 to 142 in 1864 and then to 47 in 1887. Dr. Diehl's high standing in the Synod and his wide contacts in the Church kept the Frederick congregation in constant touch with the larger movements in American Christianity and enlarged the volume of their benevolence.

For thirteen years Dr. Diehl was an associate editor of the *Lutheran Observer* and articles on general topics frequently appeared from his pen. For a number of years during this period the safe of the *Observer* stood in the pastor's room between the old church and the new one. After the paper was removed from Baltimore to Philadelphia in 1867 and was organized under a stock company, Dr. Diehl resigned the senior editorship and became president of its board of directors. During the controversy that grew out of the breach in the General Synod and the formation of the General Council, Dr. Diehl delivered many a vigorous blow on behalf of General Synod Lutheranism.

The pastor of the Frederick church throughout this period was prominent in the work of the Maryland Synod. Its secretary in 1852 and four times its president, 1855, 1861, 1868, and 1874, he was constantly a member of its most important committees and an adviser in its most important undertakings. Three times the Synod accepted the invitation to meet in Frederick. The first time was in 1856 just after the completion of the temple with twin towers. At that meeting the Synod appointed a committee to undertake the establishment of a Missionary Institute at Selinsgrove, Pennsylvania. Dr. Kurtz of Baltimore was the chief mover of this project but the Frederick pastor was made a member of the committee. This action resulted finally in Susquehanna University. Four years later the Synod met again in the temple with twin towers. It was an uneventful meeting, but we note that Dr. Diehl was very active

on behalf of a "Pastors' Fund Association," the forerunner of Ministerial Pensions. The last time that the Synod met in Frederick during Dr. Diehl's pastorate was in 1873, and while no matters of exceptional importance were dealt with at that meeting, one item is of special interest to the entertaining church: "Resolved, That a vote of thanks be tendered to John Loats, of Frederick, President of Pennsylvania Line Railroad, for reduction of fare to the members of Synod using said road in attending Synod."

Under Dr. Diehl's direction the Frederick church on one conspicuous occasion helped to promote unity among the Lutherans in Maryland. It was in 1868. Ten years before, the Melancthon Synod had been carved out of the territory of the Maryland Synod. The new Synod was an effort on the part of Dr. Benjamin Kurtz and a few others to resist the swelling tide of conservative Lutheranism in the Lutheran Church in general and in the Maryland Synod in particular. The congregations involved were Creagers-town, Middletown, Myersville, Boonsboro, Waynesboro, Woodsboro, Jefferson, Clearspring, Burkittsville, Manchester, and Leitersburg. If Dr. Harkey had been pastor at Frederick, the Lutheran church there would undoubtedly have joined its neighbors in organizing the new Synod, and the strength and influence of this large congregation might have perpetuated the schism for a long time. But Dr. Diehl and his leading laymen, while continuing on good terms with the neighboring pastors and their congregations, made constant but tactful efforts to bring the separated Synod back into the larger body. In November, 1868, they succeeded in gathering a joint convention of the two bodies in the temple with twin towers, where under Dr. Diehl's presidency a basis of reunion was adopted and the breach was completely healed.

A little later, in 1871, the Frederick congregation had the high distinction of furnishing the President of the General Synod. For two years Dr. Diehl occupied that office. He presided with grace and skill over the convention of the general body in Dayton, Ohio, and we note that when a committee was appointed to prepare a new hymn-book for the congregations of the General Synod, one member of that committee was Professor J. C. Englebrecht of Frederick, Maryland.

The Frederick congregation continued its interest in the institu-



tions at Gettysburg. Two years after Dr. Diehl came to Frederick he was elected a member of the Board of Trustees of the College and as such he continued to serve to the end of his life. For twenty years he was a member of the Board of Directors of the Seminary, for a time the Vice-President of its Board, and always active in its interest. Mr. John Loats also was a Director for six years. When the Seminary appealed to congregations to furnish and equip rooms in the dormitory, one of the first to be labelled in 1871 was the "Frederick Room." Eight years later, when the College Church at Gettysburg asked congregations to supply memorial windows in the renovation of their building, and when the women of the Frederick congregation realized ninety-two dollars from the sale of two cakes that had been donated by William Kolb, the committee in charge, Miss M. P. Castle, Miss Fannie B. Hane, Mrs. Annie Zacharias, and Miss Lillie M. Mantz, requested the Council to use fifty dollars of the amount to pay for a memorial window in the Gettysburg church to the memory of Dr. David Frederick Schaeffer. This was done.

One incident during the Civil War shows the close relation between the Frederick church and the Gettysburg school of the prophets. It was 1863. Dr. Schmucker, then professor at Gettysburg, was opposed to slavery. His views were widely circulated and he became the object of much bitterness among the people of the South. When Lee's army moved into western Maryland and headed towards Pennsylvania, some of his soldiers declared their purpose to arrest Dr. Schmucker. Dr. Diehl was a personal friend of Dr. Schmucker. He learned of the designs of the Southern soldiers on Dr. Schmucker and managed to send word to him telling him of their plan and urging him by all means to leave Gettysburg if the Confederates should move in that direction. The Southern invasion of Pennsylvania brought the Confederate army to Dr. Schmucker's very door. But heeding the warning from Frederick the Doctor had fled the Seminary and the town, and it must have been with grim satisfaction that some of the soldiers of the Confederacy occupied the Seminary buildings and campus and wreaked vengeance on Dr. Schmucker's furniture and papers.

The Seminary faculty paid a high compliment to the pastor of the Frederick church in 1875 when they selected him to deliver the

annual lecture on one of the articles of the Augsburg Confession. This series of lectures is provided by the income of the Holman Foundation. In 1875 it was the proper time for a study of the tenth article, which deals with the important doctrine of the Lord's Supper. That Dr. Diehl was asked to deliver the lecture that year was an indication of the high regard in which he was held for his scholarship. He treated the subject in a way that reflected great credit on the pulpit of the Frederick church.

The congregation did not provide so many men for the ministry during Dr. Diehl's pastorate as it did during Dr. Schaeffer's and Dr. Harkey's. Three of them were Jesse Winecoff, Cyrus Waters, and John T. Gladhill. Two others, John Metz and A. A. Lechliden, were started on their way towards the ministry but did not complete their preparation.

Throughout this long period of steady progress in the congregation Dr. Diehl enjoyed the confidence and esteem of his large flock. His parsonage was kept in good repair, repeatedly repainted and repapered and improved. His salary was increased periodically in order to meet the increasing cost of living. Beginning at \$700 in 1851 when Dr. Diehl was called, the salary was increased to \$1000 in 1856, to \$1100 in 1867, and to \$1200 in 1869.

When Dr. Diehl reached the end of his twenty-fifth year of service in Frederick in 1876, the people showed their appreciation in ways that left no doubt about their affection for him. First the Council granted him a vacation of seven weeks, from July 10th to September 1st. Then they adopted the following resolutions:

"Whereas twenty-five years have elapsed since Rev. George Diehl, D.D., our present pastor first took charge of this congregation, and

"Whereas it rarely occurs that a minister serves with acceptance a single congregation for that length of time and it is proper that this Council should not let the occasion pass unnoticed:

"Therefore be it resolved by the Council of the Evangelical Lutheran Church of Frederick that the following be adopted as an expression of the sentiment of said Council:

"It is a cause of congratulation to both pastor and people that the relations between them have subsisted for a quarter of a century. We cheerfully bear testimony to the energy and fidelity with

which Dr. Diehl has performed his ministerial functions and has labored among us during the past, and from the success which his efforts have attained we feel confident the same earnestness will be manifested in the future. We trust that the cause of Christ will continue to prosper in our midst, and that the spirit of the Father and the Son will accompany his future ministrations in this part of the Master's Vineyard.

"We tender to him our heartfelt congratulations, our sincere esteem and our willingness to cooperate with him in all things pertaining to the good of the congregation."

At the same time the people of the congregation celebrated the event in an unusual way. The celebration took place on Thursday night, July 6th, amid the centennial celebrations of the Declaration of Independence. The story was told by an eye-witness and set down in a Frederick newspaper the following Saturday:

"On Thursday night last a company of ladies and gentlemen numbering fifty, wended their way up Middle Alley and Church Street to the residence of Dr. Diehl, pastor of the Evangelical Lutheran Church. A cabinet organ was on the pavement and the company gathered around it. At a given signal twenty-five torches and lanterns were lighted, and quite a novel scene presented. In a short space of time a crowd of at least one hundred and fifty had congregated in the vicinity.

"The object of this novel visit was to serenade the Doctor and celebrate the twenty-fifth anniversary of the day upon which he assumed control of the congregation as its pastor. With Miss Lucie Reich presiding at the organ and under the leadership of Messrs. Philip M. Engelbrecht and William M. Hardt, the chorus, 'Sometimes a Light Surprise,' was well rendered and followed by 'Lift the Voice.' The first recognition from the Doctor's family was the throwing to the breeze of the American flag, and in the hands of his charming companion was gracefully waved, while the choir sang 'My Country 'Tis of Thee.'

"The Doctor now appeared at the door and with great emotion acknowledged his appreciation of the visit. Mr. C. V. S. Levy, in behalf of those present, as representatives of the congregation, presented the Doctor with a handsome silver ice-pitcher and goblet and a pair of gold mounted eye-glasses. Upon the pitcher was





TWIN TOWERS OF HOPE  
Completed 1855  
AND THE PARSONAGE  
(See Chapter XVII)



engraved, 'George Diehl, D.D., July 6th, 1851-1876.' Mr. Levy's presentation speech was a very happy one, and being of an impromptu character was even more creditable. He referred to the appreciation of the labors of Dr. Diehl as a pastor during a quarter of a century, and that it was the source of unbounded pleasure to share with him in celebrating his silver wedding with the church. 'In this centennial year while we are recounting the deeds of the brave and the patriotism of our forefathers in creating and preserving for us a land of liberty, while we are noting our wonderful success and progress as a nation, we should remember the labors of the faithful minister, for his efforts in moulding the moral and religious conditions of the country.' He recalled the successful labors of the Doctor and expressed the hope that the relation of pastor and people would continue until severed by the Master's call; that then he would hear spoken by the Deity himself, 'Well done good and faithful servant,' be greeted not in the music from human lips, but the songs of welcome chanted by the heavenly throng.

"Dr. Diehl replied accepting the presents and thanking his friends for their mark of esteem and affection, assuring them as their pastor his hearty cooperation in all things that might administer to their welfare. The audience dispersed, each one taking the hand of the Doctor, closing with 'Gathering home' and 'Praise God from whom all blessings flow.'"

This fine devotion of his people continued for another ten years. Coupled with his own talent and industry and consecration it enabled Dr. Diehl to accomplish the large volume of achievement for the Kingdom of God that was his portion during the thirty-six and a half years of his pastorate in Frederick. For it is estimated that he preached about 8000 sermons there, baptized nearly 3000 infants, conducted about 2500 funerals, and officiated at not less than 1600 marriages. This in addition to his literary work for the *Lutheran Observer* and his service in the Church at large constitutes a record of which his congregation in the temple with twin towers might well be proud.



## CHAPTER XVIII

### YOUTH WILL BE SERVED, 1888-1895

The closing years of the nineteenth century and the first quarter of the twentieth registered a change in the general spirit of the times. The new era saw marvelous economic growth in America. The population of the country grew by leaps and bounds, but the wealth of the nation grew four times as rapidly as the population. The new economy brought changes that profoundly affected American Christianity. The extension and consolidation of business, the combinations of capital and labor, the new outlook in politics, all were reflected in the religious activities of the people. Systematic and business-like organization was one of the outstanding characteristics of the Churches.

The Churches grew, and they prospered as they grew. More exact business methods were applied, the calls of benevolence were met with greater liberality, and a new spirit of stewardship and enterprise was awakened. There seemed to be no lack of funds for any worthy endeavor. Building operations and benevolent enterprises were undertaken on a large scale. It was as though the Church everywhere had renewed its youth. In fact, youth organizations multiplied everywhere in the Churches. Efficiency and venturesomeness were the watchwords, and sometimes human values were sacrificed on the altar of achievement and efficiency. In this progressive spirit of the times the Lutheran Church everywhere participated. The Lutheran congregation in Frederick was no exception. It renewed its youth and prepared for larger achievements for the kingdom of God.

One evidence of the changing spirit in Frederick at this time was the dropping of German services. The language problem had caused serious losses of young people in many Lutheran churches. Not so at Frederick. We have seen how tactfully the problem was solved there, particularly by Dr. Schaeffer. English services were introduced as soon as they were needed, and German services were retained as long as they were called for.

After the close of the Civil War the number of those in the Frederick church who desired German services declined rapidly.

Already in 1850, at the close of Dr. Harkey's pastorate, the question of German preaching complicated the selection of a successor to Dr. Harkey. The Council at that time invited a long list of men to preach trial sermons, and in every case the invitation said: "We desire to have English and German preaching as there are a good number of Germans connected with the church here." That stipulation undoubtedly accounts for the fact that so many of the men declined the invitation. It was probably the most important factor in the final refusal of Dr. Seiss, for he said: "The preaching of German would be an endless bother to me, and I would be unwilling to undertake it without proper inducements." At that time the German services consisted of preaching every second Sunday afternoon and a prayer-meeting every Friday evening.

Dr. Diehl undertook these German appointments and rendered satisfactory service. But the German element in the congregation slowly diminished in number throughout his long pastorate. Time made its inroads. The young people would not attend the German services. In 1867 the German part of the congregation organized a German Sunday School in an effort to hold their youth to the mother tongue, but it did not continue long. The little German group then elected its own council and it was sometimes called "The German congregation." Its contributions to the treasury of the whole congregation were less than one hundred dollars a year. Now it was not very easy for Dr. Diehl to keep up his German sermons, and when so few people attended the services in that language he began to feel that it was not a good use of his energy to conduct services in German. In 1878 he asked his Council to release him from serving the German congregation. No definite action was taken. The services were not brought to an end at once but were held irregularly for another ten years. Rev. G. J. Martz, who was himself a product of the German-speaking element in Frederick and who had gone out in Dr. Harkey's day as a missionary to India for a few years, returned to Frederick in 1885 and was pained to report in the public press that the "German congregation" there was about to expire.

This meant that more time and energy of the pastor could now be given to the younger English-speaking element in the congregation. It also meant that at the end of Dr. Diehl's term of service

it would not be necessary to complicate the selection of a successor by requiring him to speak and preach German. It would permit a wider range of possibilities for the pulpit, because the younger ministers were not generally in a position to use both languages.

A second evidence of the changing spirit and the renewing youth of the Frederick church was the call for Dr. Diehl's successor. That call could not be postponed indefinitely. For a period of thirty-five years, more than a whole generation, Dr. Diehl had served his people at Frederick with distinction, with faithfulness, and with eminent satisfaction to them all. Then the heavy weight of the years began to show their marks on him. He had passed the Biblical span of threescore years and ten. He was now 74. Infirmities laid hold on him. For example, his eyesight was almost completely gone. It was evident that he could no longer carry the arduous duties that he once carried so easily and so skillfully. And so it came about that at the very time that other Christian churches all over the land were taking on a new lease of life, the Lutheran church of Frederick was deploring its "deterioration," its failure to maintain "the prominent position which as a Christian church, progressive and flourishing, it has held in the past." Its particular regret was that "Especially the young people have lost interest in the church."

It was thought that the situation might be adjusted to the satisfaction of everybody by employing a younger man as assistant pastor. This, however, was not found feasible, and so after thirty-six and a half years the relation between Dr. Diehl and the congregation was terminated December 31st, 1887. Early the next year Dr. Diehl and some of his friends organized St. James Lutheran Church in Frederick and Dr. Diehl served it as pastor until October 15th, 1891, when in the silence of the night his spirit went home to God who gave it. He was buried at Easton, Pennsylvania, but his chief external monument is the temple with twin towers at Frederick, Maryland, where the oldest citizens still cherish the memory of his faithfulness, his eloquence, and his scholarship.

In looking about for a new pastor the Lutherans of Frederick insisted on two things: the new minister must be a comparatively young man, and he must be able to enlist the interest of young people. They did not search long. They called a man who was born



the year that Dr. Diehl became pastor at Frederick. He had just entered his prime. Rev. Luther Kuhlman had been in the ministry only six years. He was only thirty-six years of age when he came to Frederick, and even younger in spirit than his years would imply. Dr. Kuhlman was a native of Pennsylvania but partly trained on the frontier in Nebraska. He was in Baltimore when the Frederick committee found him in the fall of 1887. He accepted the call to Frederick and took charge on February 1st, 1888.

Dr. Kuhlman was the son of a minister, the Rev. J. Frederick Kuhlman. He also had a brother named Frederick. He was born at New Centerville, Somerset County, Pennsylvania, November 8th, 1851. His father was sent by the Alleghany Synod as a home missionary to Nebraska, and Luther Kuhlman spent seven years of his young manhood among the western pioneers. For five years he taught school. Two years he spent as a student at the University of Nebraska which had just been chartered. Graduating from Gettysburg College in 1879 as the highest man in his class and from the Seminary in 1882, he preached at Jennerstown in his native county from 1882 to 1884. Then he was called to the Second Lutheran Church in Baltimore.

The Frederick people were impressed with Dr. Kuhlman's gifts as a preacher. In their pulpit he came to be recognized as one of the most convincing heralds of the Gospel in the whole range of the American Lutheran Church. As a clear and forceful expositor of the Scriptures he had few equals. He preached with intense and contagious conviction. He had come into the ministry by a deliberate sense of vocation. He had seen the need of the Gospel in frontier life. He believed very firmly that it was the one thing needful for the nation and for the world. With enthusiasm he dedicated his powers to its proclamation. His own deep spiritual experience combined with his constant study of the Bible to make him an exceptionally able minister of the Word.

This zeal and enthusiasm on the part of the young minister was precisely adapted to the needs of the Frederick congregation at that time. It was not long until the young people had recovered their interest in the church and were entering with earnestness into its activities. In his work of developing the children and young folks in the congregation, Dr. Kuhlman was greatly helped by his devoted

and skillful wife. Mrs. Kuhlman, before her marriage to Dr. Kuhlman, was Miss Alice Louise Warren of Gettysburg. Her experience as a schoolteacher stood her in good stead among the young people at Frederick. So active was Mrs. Kuhlman in assisting her husband in the work of the pastorate that a former member of the Frederick congregation who had moved to California, on paying a visit to Frederick in 1893, was constrained to write in the published account of her visit: "The Lutheran Church of Frederick is now under the joint ministry of Rev. and Mrs. Kuhlman and deserves its prosperity and popularity."

*Sunday School*  
Dr. and Mrs. Kuhlman gave themselves heartily to the development of the Sunday School. There they saw the greatest possibilities for the future of the entire congregation. They planned wisely and laid the foundations deep. Dr. Kuhlman accepted the superintendency of the adult department, and Mrs. Kuhlman was asked to take charge of the primary department. Reorganization was soon the order of the day. The School was now nearly seventy years old. Begun, as we have seen, at the instigation of Dr. Schaefer in 1820, it had always filled an important place in the life of the congregation. It was called at first the "Mathenian Society of Frederick," but under Dr. Harkey the name was changed to "The Evangelical Lutheran Sunday School of Frederick."

*88*  
*library*  
During the pastorates of Dr. Harkey and Dr. Diehl the Sunday School was kept up to the level of the best schools in the country at that time. There was no elaborate organization. Infants were separated from older scholars, but when the spelling-book was discarded in 1850, all studied the same lessons. There was always a library which supplied the scholars with devotional and pious reading materials. And there was always a temperance organization in connection with the School. From time to time special efforts were made to provide proper clothes for destitute children so that they could attend the Sunday School.

Among the superintendents before the middle of the century were Daniel J. Hauer and D. P. Rosenmiller. Then came the Englebrechts, George and Jacob. Beginning with 1841 appears the name of Joseph W. L. Carty, first as secretary and then under Dr. Diehl as superintendent. Mr. Carty was both a teacher and a business man and his arrangement of the classes produced results that none of his

predecessors had been able to accomplish. He was one of Frederick's leading citizens. The School grew under his superintendency. His death in 1860 was deeply mourned both by the church and by the entire community.

After the Civil War the superintendent was Jacob D. Hane, a grandson of Dr. Schaeffer, the former pastor. Mr. Hane was untiring in his devotion to the school. He was a well-informed student of the Bible and used his information in his work for the Sunday School. His sister, Miss Mary Hane, was also closely identified with the work of the school, and his family gave many years of self-sacrifice to the church and its School.

After the fiftieth anniversary of the Sunday School in 1870 and during the latter part of the ministry of Dr. Diehl the superintendents were Philip Engelbrecht, W. Irving Parsons, William M. Hardt, Daniel Castle, and Thomas J. Maught.

At the fiftieth anniversary of the School in 1870 recognition was made of fifty years of faithful and continuous service on the part of Miss Mary Baer. Some of the other women who had been active in the work of the School from time to time were Elizabeth Keller, Caroline Schaeffer, Mary Schell, Elizabeth Fout, Marie Birely, Matilda Brengle, Mary Hane and Mrs. Annie Zacharias.

When Dr. and Mrs. Kuhlman accepted the superintendencies of the two departments in the Sunday School, it was their purpose to stimulate interest among all the children and young people, to hold the older people to the study of the Bible, to secure better grading of the School, and to tie in the work of the Sunday School with the life and program of the whole congregation. All of these purposes were accomplished. The entire congregation and Sunday School rallied around the new leadership. The church services soon began to show increased attendance, so that the committee on pews could report that there was now "quite a demand for pews and that they were rapidly being rented." And in less than a year after the arrival of Dr. and Mrs. Kuhlman, the representatives of the Sunday School were clamoring loudly for more space.

The call for more Sunday School room was an insistent one. It was proposed to erect a new building for the school. But where? Two sites were suggested, one directly in the rear of the Sunday School room then in use, which was really a part of the old church built in 1762; the other at the north end of the church property



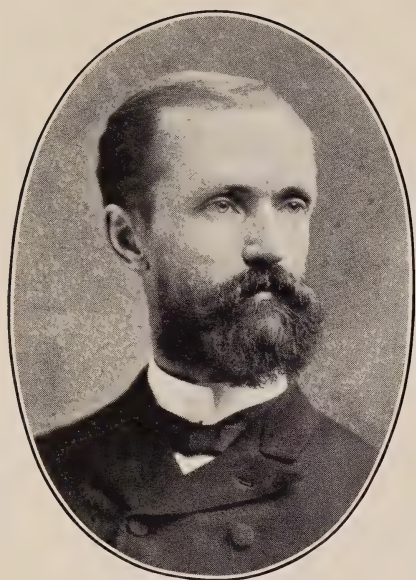
and fronting on Second Street. While the Council debated these two possibilities the Sunday School's association of teachers became impatient and after six months, i. e., in July, 1889, asked "the privilege of appropriating its own money to the use of renovating, remodeling and enlarging the room now occupied by the Sunday School." This brought definite action from the Council and congregation. It was decided to build a new Sunday School Chapel.

To carry out this important resolution it was necessary first to determine on a site for the new building. On this matter there was a division of opinion which for a time seemed rather serious. Dr. Kuhlman long afterwards remarked that "a goodly assortment of divergent opinions has always been an interesting, if at times perplexing, phase of congregational life" among the Lutherans of Frederick. But the matter was handled with Christian forbearance. It was decided to examine without prejudice both proposals as to site.

Two architects were employed. One of them, Mr. Wesley Baltzell of Washington, submitted plans for a building in the rear of the old church. The other, Mr. J. A. Dempwolf of York, submitted plans for a building that would be located farther north on the congregation's property and would face on Second Street. These two plans together with their relative cost were carefully considered by the Council, by the Sunday School Teachers' Association, and by a congregational meeting. The result was that the site on Second Street commended itself to a majority of those interested, the advocates of the other site bowed gracefully in making the decision unanimous, and all hands joined forces to carry through to completion the big enterprise that was to provide for the adequate training of the rising generation of Lutherans in Frederick. It was an exemplary Christian method of settling a difference of opinion in a congregation. And the sequel at Frederick proved the wisdom of the method.

The architect, Mr. Dempwolf, was instructed to prepare plans for a building that would contain five rooms: a main room covering 3500 square feet and accommodating 500 adults; an infant room with a capacity of 250 children; two Bible Class rooms with a capacity of 25 each; and a room for the library. There must have been special zeal in certain quarters for that infant room, because the architect was specifically instructed that "the main room





REV. LUTHER KUHLMAN, D.D.  
Pastor 1888-1903  
(See Chapters XVIII and XIX)

CHURCH  
SCHOOL  
BUILDING  
Built  
1890 and 1891  
(See Chapter  
XVIII)





is not to be inferior to the infant room in architectural design or in any other respect." The maximum cost for the entire building was set at \$10,000.

A building committee was appointed. The pastor was named chairman. The other members were W. Irving Parsons, John Baumgardner, Dr. U. A. Sharretts, and Charles V. S. Levy. Mr. Levy was the general superintendent of the Sunday School and was very active in beginning and completing the project. The contract was awarded to Luther Duvall. The cornerstone was laid on June 29th, 1890. Fifteen months later the work was completed, and the new Chapel, as it was called, was dedicated on September 27th, 1891. The dedicatory sermon was preached by the Rev. Prof. H. Louis Baugher of Gettysburg College.

The new Sunday School building is an eloquent tribute of the Frederick Lutheran church to its children and its youth. And not only so. It is a striking index to the youthful spirit of the entire congregation. Here was abundant provision for the instruction of young and old in the Word of God. The location is a most happy one, both with reference to the approach from the city streets and with reference to the main church building and the rest of the church property. The style of architecture is Romanesque with modern adaptations. The internal arrangement has been expressly designed to meet the requirements of the most improved methods of Sunday School instruction. By raising sliding doors in the partitions all the rooms can be thrown into one large room, from every part of which the proceedings on the platform can be seen and heard with ease.

The main room measured 50 feet by 72 feet. It contained 530 chairs of modern folding pattern arranged in semi-circle about the platform. The infant room adjoined the main room and measured 30 feet by 40 feet. It provided sittings for about 250 children. Besides these, two Bible Class rooms adjoined the main room. The ventilation and heating of the new building were made the objects of special care. There was abundant light both by day and night. The windows were of stained glass and a neat Brussels carpet covered the floor. The total cost of the building as it was dedicated in 1891 was slightly more than \$15,700. The tower which was added after the other plans had been completed was a gift of Mr. George Markell.

With the new building completed and dedicated and the various classes and departments installed and graded, the work of the Sunday School could go forward by leaps and bounds. The entire building became a veritable beehive of activity. Infants, young people, and adults soon crowded the building to capacity. Mrs. Kuhlman completely reorganized the primary department in the so-called "infant room." She found a membership of 43 in that department, but three years after the completion of the new building the department reported 3 officers, 4 male teachers, 20 female teachers, and 250 scholars, a total of 277. Five years later it was more than 350, and plans had to be made for enlarging the building. Mrs. Kuhlman's enthusiasm was so contagious, her methods so interesting and effective that her department was widely regarded as a model. People came from far and near to observe it.

Referring to Mrs. Kuhlman's splendid work among the children a dignified writer in one of the church papers remarked: "The Infant Department under the very efficient management of the pastor's wife has attained a high degree of excellence, and not unfrequently a large number of visitors are present during the sessions to watch the methods and work which are always unique and interesting. The Sunday School is undoubtedly one of the best organized in the General Synod." And one of Mrs. Kuhlman's successors in that department, twenty years after she had gone, said of her: "She aroused such a love of God and man in the hearts of the children that under her leadership their contributions to the church at home and abroad were more than had been those of the entire School in any previous period. . . . The elementary departments today are the progressive organs that they are because the foundation for them was laid by Mrs. Kuhlman."

The main department of the Sunday School also registered remarkable growth during the years that followed the erection of the new building. The enrollment in the School as a whole had increased through the years of Dr. Diehl's pastorate. Upon the completion of the temple with twin towers and the release of the "old church" for Sunday School purposes, the enrollment had jumped from 350 to 450. At the close of the Civil War it jumped from 450 to 600. After the nation's centennial in 1876 it grew to about 700. On two occasions (1883 and 1886) the enrollment was reported as high as 750, but the attendance in 1886 must have been

less than half that number. After Dr. and Mrs. Kuhlman arrived, special efforts were made on behalf of Sunday School attendance and on their first Easter Day (1888) the total number present in both departments was 470.

When the special building for the Sunday School was opened, young and old poured through its gates. Three years later the total enrollment in the Sunday School, all departments, was 849 scholars, 78 teachers, and 20 officers, or a grand total of 947. The offerings of the Sunday School during that year (1894) amounted to more than \$1300. Some idea of the general interest which the School had enlisted in the city of Frederick and beyond may be gathered from the fact that in 1894 the School registered 1169 visitors.

It would not be possible by any kind of measuring-rod to estimate the long results of this intensive service to the rising generation in the Frederick Lutheran church. The souls that were saved, the noble impulses to righteous living that were given, the feet that were set in the paths of Christian service, the light that was gathered from God's Word, the precious seeds of divine grace that were planted in fertile young hearts,—these no figures can indicate and no pen can record. Only the eternities can disclose the vast volume of them.

After a few years Dr. Kuhlman felt that he could lay down his office as superintendent of the main department of the School. Sufficient leadership had now been developed to enable him to give his time more fully to the pulpit and the pastoral work. He resigned in 1894 and for several years this part of the School was in charge of the general superintendent, Mr. Levy. On all sides it was felt that Dr. Kuhlman had given the Sunday School a new foundation and an impetus that would assure its success for the long future.

Before we turn to other important developments in the congregation during the ministry of Dr. and Mrs. Kuhlman, we observe that in leading the congregation to erect a special building for the service of youth, they kept the Frederick Lutheran church abreast of the finest developments in American Christianity in general. The spirit of the times was the spirit of high enterprise and large undertaking, and such was the spirit in Frederick that produced the bigger and better Sunday School. And the new Sunday School, in turn, poured its youthful spirit of lofty endeavor and Christian enthusiasm into every part of the old congregation.



## CHAPTER XIX

### DEEPENING THE SPIRIT, 1895-1903

An insidious danger lurked in the situation confronting American Christianity during the closing decades of the nineteenth century and the opening years of the twentieth. The Churches of America greatly multiplied their wealth. They expanded their properties, increased their organizations, added to their activities, and enlarged their machinery. American Christianity conceived the absorbing purpose of saving the world and transforming society, and the fulfilling of that purpose they reduced to a regular business. It seemed as if they were about to "gain the whole world." There is a real danger in such a situation. It is the danger of losing the spirit of inwardness, the danger of regarding the book of Numbers as the book of Life, the danger of confusing system with salvation, of mistaking liveliness for Life. It is so easy for the noise of machinery to drown the voice of the spirit, so easy to regard the church "plant" as an end in itself.

The Lutheran church in Frederick shared the enterprising spirit of the times, as we have seen. It escaped the dangers of that spirit because of the excellent traditions at Frederick and because of the wise spiritual guidance of Dr. and Mrs. Kuhlman. They were especially concerned that the enlarging of the church's facilities should be attended with a deepening of the spirit rather than a stifling of it. And so it came about that at the very time that many Christian congregations were being saturated with the deadening atmosphere of worldliness and machinery, the Frederick Lutheran church remained as evangelical as its name and even deepened its spiritual apprehension of the Gospel.

For one thing, the congregation was taught the grace of direct giving. That was new. The people were not accustomed to direct personal contributions to the church and its needs. To pay the salary of the pastor, pews were rented. And this was so strictly a business proposition with the members of the congregation that when the church was without a regular pastor for a few months they subtracted a proportional amount from their annual rentals. When any extraordinary expense was incurred, as, for example,

for repairs or improvements, the usual method of paying for them, unless there was some bequest to receive or some land to sell, was to hold a fair or festival or bazaar, a series of concerts or "benefits" of some other sort. In the whole long history of the congregation there was rarely a time when the congregation was not burdened with a debt on some account. Special efforts at money-raising were therefore always in order. After 1855 the church fair which was held each autumn in connection with the agricultural show in Frederick came to be the biggest annual event in the life of the congregation. How strong a grip this institution had on the congregation is indicated by the fact that in 1856 the Council, on the petition of the ladies of the congregation, requested the officers of the Maryland Synod to postpone the date of the synodical convention because the Synod was to meet in Frederick that year and the date set would have interfered with the fair which the ladies planned to hold. The request was granted. In 1868 the net proceeds of the fair were more than \$1200. Just before Dr. and Mrs. Kuhlman came to Frederick the ladies of the congregation had set up and operated a bazaar for two weeks and the amount cleared was about \$1400. This was more than the combined annual salaries of minister, organist and choir leader.

Dr. Kuhlman was firmly convinced that these secular devices for raising money for the church were not only unscriptural but even positively harmful. He believed that the Christian should give because he loves his Lord and his Church. He used to say: "The Lord does not need your money, but you need to give." He and Mrs. Kuhlman were always consistent tithers. Their one-tenth they placed in a box called "The Lord's Treasury," and out of that box they were able at all times to be liberal in good causes. When they arrived in Frederick they had the courage of their convictions. It was not easy to oppose the popular method that had always attracted so much attention and produced such large results. Dr. Kuhlman was kindly but firm. It was a combination of qualities they admired in him, for they said: "From the first he exercised a firm hand and a courageous as well as a Christlike spirit at one and the same time."

Before he had been in Frederick a week, Dr. Kuhlman explained to his Council that there would be no fairs, festivals, bazaars, or

paid concerts while he was pastor of the church. He showed the dangers of these worldly methods and set forth the advantages of the Scriptural method of "laying by in store each man as the Lord hath prospered him." He made a plea for the people to give cheerfully and lovingly to the work of the Master. The plea was heeded. The clatter of the market-place was kept out of Lutheran church circles. The spirit of the church members was deepened under the grace of direct giving, and both pastor and people were delighted with the improved record of finances under the new method.

When the new Sunday School building was to be paid in 1891, the whole amount of nearly \$16,000 was raised by direct subscriptions, all except \$4000 before the day of dedication. There was no fanfare of high-pressure salesmanship, no tedious toiling of tired women to inveigle the populace into buying their wares, no employing of secular agencies and methods, but a quiet giving in the spirit of sacrifice to a beloved cause. It was sometimes called the "grace method" of finance.

Soon also Dr. Kuhlman began to urge upon his people the general causes of the Church. The several Boards had been organized in 1869 and the apportionment system was in use. Frederick had never paid its apportionment in full, except in the year 1879. The year before Dr. Kuhlman came to Frederick the Lutheran congregation had paid \$80 on an apportionment of \$320. But Dr. Kuhlman was deeply in earnest about the benevolent causes of the Church. He had seen with his own eyes the great need for home missionaries in the wide west and in the cities of the east. Early in his ministry he had become a member of the Board of Foreign Missions and he held that position when he came to Frederick. Both he and Mrs. Kuhlman were fairly aflame with missionary enthusiasm. Every prayer, every Sunday School lesson, and almost every sermon reflected in some way their zeal for the great causes of the Church. They taught their people that a congregation suffers seriously when it tries to live to itself alone. They lifted the view of their parishioners far beyond the parochial bounds. The result was that the people in the congregation caught that zeal and before the end of the first year of direct giving the Frederick congregation had paid \$501.43 on its apportionment, which was an excess of \$76.43. Thereafter the gifts for benevolence steadily increased







TEACHERS IN PRIMARY DEPARTMENT ABOUT 1900

*Standing:* Mrs. Edward James, Mrs. Samuel Waters, Mrs. Mazura Kintz, Clara G. Kline, Lewis Bayer, Mrs. W. T. Mullinix, Mrs. George O. Ott, Rev. Dr. Luther Kuhlman, J. Marshall Miller, Mrs. A. R. Yeakle, Mrs. Harvey W. Bowers, Mrs. Lewis Kintz.

*Seated:* Mrs. Minnie Smith, Mrs. Mollie Harrington, Clara Haller, Mrs. William Summers, Mrs. John M. Haller, Mrs. Mary Seeger, Mrs. J. J. Dill, Mrs. Kuhlman, Mrs. S. J. Winebrener, Mary Notnagle, Lula Best, Mrs. H. C. Zacharias.

*In Front, below:* Maria Schroeder, Mrs. Lewis Bayer.

throughout Dr. Kuhlman's pastorate until at the close of the century they hovered about the \$1000 mark. The Frederick congregation always paid in excess of its apportioned amount, sometimes more than \$200 in excess. This growing quality of benevolence and this increasing interest in the progress of the Kingdom beyond Frederick was another clear indication of the deepening spirit of the congregation.

This interest in the general work of the Church was fostered not only by sermon and Sunday School lesson and mid-week prayer service, but special organizations were used also. The Missionary Society was reorganized and fired with new life. The old "Cent-a-Week Missionary Society" had been organized in 1850, during the last year of Dr. Harkey's pastorate. It was an auxiliary of the Sunday School and for some years its funds were regularly handed to the officers of the Sunday School "to be appropriated to some missionary purpose which they in their discretion shall see fit to assist." The first president was L. F. Custard, the first secretary, George H. Wolfe, and the first treasurer, I. A. Baugher. During Dr. Diehl's pastorate this society turned its contributions to local purposes. It came to be known as the Cent-a-Week or Mite Society. For some time Mrs. Sally Adams was its president and it accomplished a large volume of fine work both for the local congregation and for the home mission field.

Near the end of Dr. Diehl's pastorate a new Missionary Society was organized with Mrs. M. M. Carty as president and with a membership fee of twenty-five cents a year. The funds were given to the pastor for some missionary object of his choice. During Dr. Diehl's last few years as pastor the work of the Missionary Society languished.

In less than a month after the arrival of Dr. and Mrs. Kuhlman, the Society was reorganized under the name of The Woman's Home and Foreign Missionary Society of the Frederick Lutheran Church. Mrs. Kuhlman was made president and served in this capacity throughout Dr. Kuhlman's pastorate. The Society was now affiliated with the Maryland synodical society and soon it was carrying a large program of education and missionary benevolence. Mission study classes were organized, monthly meetings were held, public meetings were held quarterly, men were invited to become honorary



members, the annual dues were increased to a dollar, and a strong tone of missionary interest and missionary activity was infused into the entire congregation. Twice, while Mrs. Kuhlman was president, the Frederick society entertained the Maryland synodical society during its annual convention, once in 1893 and again in 1900.

Then in 1894 Mrs. Kuhlman organized a Junior Endeavor Society. The meetings were held Monday evenings and one evening each month was devoted to a missionary program.

After a few years the Frederick Lutheran church had the honor of providing the President of the Board of Foreign Missions. Dr. Kuhlman was elected to that responsible position in 1897 and so continued for nineteen years. In 1898 another honor came to him, for it was in that year that he received the honorary degree of Doctor of Divinity from Gettysburg College.

Another way in which the spirit of the congregation was deepened during these years was by the introduction of Lutheran usages in the worship service and in the chancel arrangements. The Lutheran liturgy which Dr. Schaeffer introduced into the congregation had long since fallen into disuse. Before the close of Dr. Schaeffer's pastorate there came a time of widespread liturgical deterioration. It was not limited to Lutherans. Moreover, Dr. Harkey was opposed to "religion of forms" because he felt that such forms quenched the real "religion of the spirit." Dr. Diehl did not revive the liturgy. The times were not ripe for that. It was not until 1869 that the Washington Service was adopted by the General Synod and recommended to its churches. Not all the churches took it up. The church in Frederick was one of those which ignored the Service. Before Dr. and Mrs. Kuhlman came to Frederick the congregation had no Lutheran service whatever.

But Dr. Kuhlman had firm convictions on this matter also. From his father he had acquired an appreciation for things Lutheran. At Gettysburg during his student days he had been intimate with those staunch advocates of Lutheranism, Professor E. J. Wolf and Professor H. Louis Baugher. In Baltimore he was confirmed in his conservative Lutheran convictions by his association with such men as Dr. J. G. Morris, Dr. M. W. Hamma, and Dr. Charles S. Albert. In those days there were two parties in the General Synod. The one was called "conservative" and the other "liberal." The

lines were rather sharply drawn. It was not difficult to see where Dr. Kuhlman stood. His associations and his writings revealed clearly a tendency to conservative Lutheranism. When he was installed at Frederick he chose Dr. Albert to perform the act. When the new Sunday School building was to be dedicated he called on Dr. Baugher. Later on, when the church was to be rededicated after repairs, he called on Dr. Hamma. These men were all identified with the "conservative" party in the Church.

Now the liturgical question was one of the issues between the two parties in the General Synod. Dr. Kuhlman was one of those who favored the Service. He wanted to conserve the Lutheran heritage in the sphere of liturgy. He honestly believed that the Lutheran church in Frederick would deepen its spirit and increase its Christian zeal if it used a form of worship that conformed to its doctrine, its piety, and its numbers. Acting on this conviction during his very first week in Frederick, Dr. Kuhlman visited the choir at its practice hour on Friday evening. The organist and leader was Dr. T. S. Eader. The leading soprano was Mrs. A. R. Yeakle, and the leading alto, Miss Maggie Carty. To the choir he explained the several parts of the Washington Service, and then rehearsed it with them. The next Sunday morning at the regular hour of worship they used the Service after Dr. Kuhlman had explained to the congregation the significance of the whole Service and the meaning of each part.

It was not long until the people learned to love the Service. It was a great change for them. Only two years before, the Council had advised the members that it would serve the peace and harmony of the congregation if all persons would refrain from joining the pastor orally in repeating the Lord's Prayer. To advance at once from this position to the use of the full Service was a large step. If Dr. Kuhlman had not so fully commanded their confidence or if he had proceeded less prudently, the people might have taken fright at such strange proposals as the *Gloria Patri*, or the *Kyrie*, or the *Gloria in Excelsis*. But under his careful instruction and kindly spirit they came to regard the Service not only as a means of deepening the communion of their souls with God but also as a means of expressing their unity with other Lutheran congregations of all lands and all ages. It helped them to cultivate their sense of mem-

bership in the Holy Christian Church which is the communion of all saints.

This was the beginning of that good liturgical usage in the congregation which has continued to the present. For some time after the Service was thus introduced there was a growing demand for hymn-books in the pews both in the main auditorium and in the galleries. Visitors were impressed with the whole-heartedness with which the congregation entered into the Service and the hymns. One result was that the dispute on liturgy, sometimes called "The Common Service fight," which so seriously disturbed many Lutheran congregations during the next fifteen years, made no impression whatever on the Lutheran church in Frederick. They adopted the Book of Worship and the Common Service and when the time came they were prepared to take up the Common Service Book of 1917 and use it unto edification.

Another factor in deepening the spirit of the congregation at this time was the pastoral labor of Dr. Kuhlman. This was always carefully done and on a deeply spiritual basis. Dr. Kuhlman's tender sympathy and thorough-going piety gripped his parishioners as with hooks of steel. His utter sincerity and transparent Christian character constituted a living epistle that constantly commended his message to the people. His prayers, both in the church and in the homes of the people, were models of architecture and expression and tone. His Bible expositions from the pulpit were masterly, and they were of a piece with his spiritual care of his flock. He made a multitude of ties in the pastoral relation that continued in warm personal friendship as long as he lived.

Dr. Kuhlman took great pains with his large catechetical classes. He drilled them thoroughly in Luther's catechism. He always tried to bring the catechumens to a clear and definite religious experience before he confirmed them. One by one he called them to the parsonage and engaged them in serious conversation in his study. He always dealt most tenderly with them and prayed with them, but in spite of that the catechumens would occasionally regard the interview in prospect as an ordeal from which they would rather be excused. On one occasion he was interviewing a girl of unusual sensitiveness. She was fearful that she could not meet the requirements. Whenever the conversation approached the subject of con-



firmation she became visibly disturbed. Then the pastor would turn the conversation into other channels. But at last the girl was on the verge of tears and she exclaimed: "Mr. Kuhlman, I don't know what you are going to ask me; I only know one thing!" "Well, Mary," said the pastor kindly, "what is the one thing you know?" "I only know that I love the Lord Jesus!" "Very well," answered Dr. Kuhlman reassuringly, "If you know that you really love the Lord Jesus, nothing else is necessary; you are ready to be confirmed." In the mind of this faithful pastor, Mary had the one thing needful. It was a typical incident.

This careful work by Dr. Kuhlman as pastor resulted in a substantial increase in the membership of the congregation during these years. The number of communicant members was advanced by about fifty percent. From 425 in 1887 it grew to 629 in 1903.

The firm ties between Dr. Kuhlman and his people, the attractive sermons and services in the sanctuary, and the teeming activities of the Sunday School and other organizations, brought a healing of the schism that had taken place in 1888 when Dr. Diehl and some of his friends established St. James Lutheran church in Frederick. After Dr. Diehl's death in 1891 the new congregation, heavily burdened with debt, began to languish seriously. For four years it was combined with Braddock and Pleasant Hill under the care of the Rev. Dr. G. C. H. Hasskarl. Then four years more it continued under Rev. L. F. M. Meyers. But the flourishing condition of the old congregation and its unwillingness to "swarm" and establish a new hive made the progress of St. James almost impossible and in 1899 it was dissolved. For a few years after St. James had been organized (1892-1897) the older congregation was listed by the Synod as "St. John's Lutheran Church in Frederick," but this had no warrant in the constitution of the congregation and it soon reverted to the old name of the "Evangelical Lutheran Church of Frederick."

The new emphasis on Lutheran usages brought the suggestion after a few years for changes in the arrangements and furnishings of the chancel in the church. It was observed that some of the best Lutheran churches in other cities were beginning to make changes in the direction of greater churchliness. Moreover, the temple with twin towers was now in need of internal repairs. It

did not compare very favorably with the bright and up-to-date Sunday School building. The changes were made in 1898, just ten years after the arrival of Dr. and Mrs. Kuhlman. It turned out to be a rather extensive program of improvements and in the end served as another factor to deepen the spirit of the congregation by adding to the worshipful quality of the sanctuary.

The committee appointed to make the changes consisted of Dr. Kuhlman, E. L. Boblitz, George H. Zimmerman, W. I. Parsons, and Dr. U. A. Sharretts. They engaged the services of architect Jackson C. Gott of Baltimore. The committee and architect were instructed not to tamper with the general exterior effect of the temple with twin towers, but to "enhance the beauty and convenience of our sanctuary without either changing or impairing the original architectural design." The plans were laid with great care and were approved by the congregation. The work was done promptly and on Sunday, January 29th, 1899, the services of rededication were held. Dr. M. W. Hamma, who had recently been in Baltimore but was now teaching theology at Wittenberg College in Springfield, Ohio, preached the sermon for the special occasion. The results of the improvements can best be told in Dr. Hamma's words:

"The exterior of the building from the tops of the spires to the foundation has been put in perfect order and repainted. The interior has undergone marked changes and artistic adornment of pleasing character. The floors were levelled and steam heat and electricity introduced. New carpets and new cushions of the most substantial and beautiful styles have replaced the old. The walls and ceilings have been frescoed according to the most approved art, and even the old galleries have been transformed into objects of real architectural and artistic beauty.

"The most striking of the improvements, however, is in the chancel of the church. The platform has been lowered and all its parts so arranged that the reading desk and pulpit are on the right and left hand respectively, while the massive walnut altar is at the rear wall of the recess with a wide open space in front approached with a series of most graceful steps leading from an extended opening in the middle of the chancel rail.

"The arrangement is largely after the historic Lutheran order, and when viewed from the center of the entrance, or from any part of the middle aisle, the effect is beautiful and massive. The entire edifice with its improved condition has the appearance of a magnificent new church. The old building in the rear has also received its share of improvement in the refitting of the chapel and church parlors to correspond with the new order of things. The Sunday School building is unsurpassed by any similar structure among our churches.

"Much of this achievement has been wrought under the faithful and efficient administration of the present pastor and his helpful wife, the Rev. Dr. and Mrs. Kuhlman. A most commendable feature of the dedication was the absence of all efforts at money-raising. The cost of the improvements made was \$6500, which had all been provided, so that the usual semi-profane drumming for money was not in evidence to mar the delight of the occasion or violate the sanctity of God's house."

To Dr. Hamma's account we can add that a new roof was placed on the vestibule, that the seats were widened a few inches so as to make the pews more comfortable, that the pulpit platform was brought forward as well as lowered, that one whole pew in the central block was removed and placed in the rear of the church so as to afford more space about the altar, that individual communion cups were introduced, and that the hymn boards and the notice-boards outside the church were renewed.

This meant that the Lutheran church of Frederick was now equipped with a "churchly" sanctuary and ready to conform with the best Lutheran usages in worship. Both pastor and people were proud of their Lutheran quality and were prepared to take their place in the forefront of the rapid development of historic Lutheran usage that was soon to characterize the whole Church in this country.

Under the inspiration of Dr. Kuhlman's preaching and personal interviews seven young men were started on their way to the Christian ministry. Four of these became faithful servants in the Lutheran Church. First, there was the Rev. Dr. Marion J. Kline. He entered the ministry in 1896 and was pastor for several years at Bethlehem Church in Harrisburg, then for eight years a most effec-



tive general secretary of the Board of Foreign Missions, and for nearly thirty years the pastor of the First Church in Altoona. Dr. Kline occupied a large number of responsible positions in the Church and was a bright ornament to the congregation in which he grew up. Second, there was Rev. Arthur C. Carty. He entered the Lutheran ministry in 1899 and served first in Wisconsin, then in Philadelphia, where he entered the Episcopal ministry in 1922. Third, there was the Rev. Adam Cornelius Stup, who entered the ministry in 1893 and died after three years of service at Riverside, California. And fourth, there was the Rev. Grayson Z. Stup, brother of Adam Cornelius, who entered the ministry in 1899, served at several points in Pennsylvania and New Jersey, and since 1922 has been pastor of St. Matthew's in Harrisburg. Two others of this period entered the ministry of other Churches not Lutheran. They are Rev. Leslie L. Bowers and Rev. Paul E. Holdcraft.

Not long after Dr. Kuhlman came to Frederick, the Synod honored him and his congregation by electing him president, as it had done with his three predecessors. It was in 1892. The congregation had invited the Synod to come to Frederick and hold its convention in the new Sunday School building.

It was an interesting meeting, this Frederick convention of the Maryland Synod under the presidency of the Frederick pastor. The atmosphere was charged with ecclesiastical electricity. The liturgical question had developed strong partisanship. In addition, a very controversial issue came before this meeting. It was about Pennsylvania College at Gettysburg. The College was toning down its strictly Lutheran quality. Or at least, so it was interpreted. There was a division in the faculty. Dr. Baugher and his friends opposed this new move on the part of President McKnight. It was a spirited controversy and spread to the Synods. When the Maryland Synod met at Frederick it was proposed to express official "regret that any action on the part of the Board of Trustees of Pennsylvania College should have been taken causing uneasiness in the minds of the friends of the College." The resolution was lost, but by a margin of a single vote and amid such intense feeling that the ayes and nays were recorded. It is interesting to observe that the Frederick pastor, although presiding, had his name recorded in favor of the resolution, and so did the lay delegate from Frederick.



THE CHURCH SCHOOL BUILDING

Erected 1890 (See pages 251-254)

Enlarged 1912 (See page 284)

Enlarged again 1925 (See page 285)





That meant that Frederick went on record as favoring the more Lutheran party in the Church and in this way, without knowing it, cast its loss with the best development of the future and helped pave the way for a United Lutheran Church in America.

Another question that came before the Synod in Frederick in 1892 was the relocation of the Seminary. At the first session the retiring president had called attention to the fact that in the Frederick church seventy-five years before the General Synod took the first steps towards the founding of the Theological Seminary. Later in the convention the Synod resolved that "it is the sense of this Synod that the Theological Seminary at Gettysburg ought to be removed to Washington as soon as \$100,000 are raised for this purpose and a site is secured." This ambition of the Maryland Synod could not be realized because the other Synods did not share this sentiment and the conditions could not be fulfilled.

At the close of the convention the Synod officially thanked the Lutherans of Frederick for their "royal kindness and generous hospitality," and throughout the difficulties of the next twelve months the men of the Synod kept their eyes on the Frederick parsonage as the synodical headquarters.

Not only did Dr. Kuhlman's zeal for the interests of the Church at large lift the attention of the Frederick congregation to the work of the whole Church, but his distinguished success with the congregation directed the attention of the Church upon him as a special pleader for the interests of the Church. One result of this was that when there was a vacancy in the general secretaryship of the Board of Foreign Missions, Dr. Kuhlman was called to that position. That was in June, 1901. The Frederick Council at once declared itself "utterly opposed to his accepting the appointment," and the congregation at a special meeting set forth that "we sincerely believe it will be to the best interest of the Church at large, of this congregation, and of himself and his family that he continue with us as our pastor." Dr. Kuhlman could not resist this earnest plea. He declined the secretaryship and had Dr. Kline, a product of the Frederick congregation, chosen to fill the responsible position.

Two years later came a call that Dr. and Mrs. Kuhlman could not resist. He had been chosen to deliver the annual Holman lecture on the Augsburg Confession at the Gettysburg Seminary in

May, 1903. He spent much time during the preceding winter in preparing that lecture. When he presented the product of his study before the faculty and students and directors of the Seminary, it was so much admired that the impression of it combined with his reputation as a pulpiteer and pastor led the Board of Directors to elect him to the vacant Chair of Biblical Theology. The call to Gettysburg was accepted and so, after more than fifteen years of most pleasant and fruitful service in the old congregation, Dr. and Mrs. Kuhlman laid down their responsibilities there at the end of August, 1903.

It was not easy to sever the happy relationship. Dr. Kuhlman in a tender letter of farewell thanked the congregation for their splendid "cooperation in every effort to promote the welfare of the local congregation not only, but of the Church at large." The congregation adopted a series of touching resolutions from which at least one passage deserves to be quoted: "We are equally sensible of the loss this church and congregation sustains in the departure of Mrs. Kuhlman, who by her marked ability and special talent for the work in the Sunday School and church, to which she had devoted so much time and energy, has left an impress that the years will not efface. The good she has done will remain with us as a living monument of her devotion to our church."

After thirteen years of teaching in the Seminary, Dr. Kuhlman served for three years as field secretary of the Board of Foreign Missions. Then for three years he was pastor at Boiling Springs, Pennsylvania. Then in 1922 he retired from active service and made his home in Gettysburg. For ten years he was a member of the Commission of Adjudication of the United Lutheran Church, for the last two years of his life the chairman of that important body. Mrs. Kuhlman passed away in 1928; Dr. Kuhlman in 1936. They always felt that their most effective and most pleasant service in the Church was the fifteen years in Frederick.

## CHAPTER XX

### STEADY PROGRESS, 1903-1910

The traditions in the Frederick Lutheran church are in favor of good ministers and long pastorates. Those traditions began back in the eighteenth century. There was the frail but faithful shepherd, John Andrew Krug; he served the congregation for a quarter of a century, from 1771 to 1796. Then after a short interval of three very brief pastorates came the scholarly and enterprising pathfinder, David Frederick Schaeffer; he passed Krug's record and led the church for twenty-nine and a half years, 1808 to 1837. The next minister was the fervent and pious revivalist, Simeon W. Harkey; his term of service was thirteen and a half years, 1837 to 1850. He was succeeded by the eloquent and dignified George Diehl; he topped all previous records with a pastorate of thirty-six and a half years, 1851 to 1887. The next pastorate was that of the soulful and youth-loving Lutheran, Dr. Luther Kuhlman, whose ministry at Frederick extended into the twentieth century and covered almost sixteen years, 1888 to 1903. Long periods of service and faithful servants of God and the Church,—this is what the Lutherans of Frederick had learned to expect. For this is what had edified and built up their congregation through a century and a half.

When Dr. and Mrs. Kuhlman left Frederick and went to Gettysburg in the late summer of 1903, the congregation succeeded in getting another faithful servant. They were not so successful in retaining him for another long pastorate.

During the summer months following Dr. Kuhlman's resignation a special committee of the congregation canvassed the possibilities for a new pastor. They received suggestions from Dr. Kuhlman and others. They felt themselves handicapped somewhat by the meagerness of the salary they had to offer. They decided to abandon the awkward method of hearing trial sermons, and instead of that they resolved to fix on a single name to present to the congregation. They were delighted when they secured permission to place before the congregation the name of Rev. Charles Frederick Steck of Springfield, Ohio. On September 20th, less than three weeks



after Dr. and Mrs. Kuhlman had left, Dr. Steck was elected unanimously and with enthusiasm.

Dr. Steck was well known as an able preacher, a genial soul, and a conservative Lutheran. He came from a ministerial family and was thoroughly imbued with Lutheran traditions. The father, Daniel, his two uncles, Charles and Jacob, and his brother Augustus, were all Lutheran ministers. Dr. Daniel Steck and Dr. Augustus R. Steck were noted for their eloquence. The father had once preached at Middletown, Maryland, 1870-1875, and while Charles Frederick was still a young boy the father had presided over a convention of the Maryland Synod meeting in Frederick at the same time that a Frederick layman, Mr. John C. Hardt, was treasurer of that body. But Charles Frederick Steck was largely a product of the Middle West. He had graduated at the Wittenberg Theological Seminary (now called Hamma Divinity School) at Springfield, Ohio. He began his ministry in the New Castle charge in Indiana in 1889. The next year he took charge at Muncie in that same synod, the Olive Branch. After four years he went to Grace Church in Louisville, Kentucky. Seven years later his conspicuous talent in the pulpit brought him to the Fourth (the College) Lutheran Church in Springfield, Ohio. Here in 1903 the call from Frederick reached him. The college community was very reluctant to let him go, but he accepted the call as the will of the Lord.

Charles Frederick Steck came to Frederick on November 1, 1903. His son also bore the name Frederick. The Steck family was very cordially received and the Women's Missionary Society staged a beautiful formal reception. The installation took place on December 6th. Dr. J. S. Simon of Hagerstown delivered a charge to the congregation, and Dr. Kuhlman came from Gettysburg and addressed the new pastor and officially installed him. The pastorate thus inaugurated continued a little more than six years. In general it was characterized by steady progress in the congregation and all its auxiliaries. Matters continued to move forward healthfully in the direction that Dr. and Mrs. Kuhlman had given them. It was a short period but otherwise it was up to the high traditions of the generations gone by. It was a time of happy industry and the divine blessing rested upon it. For Dr. Steck shared Dr. Kuhlman's

views on matters pertaining to Lutheran usages and pastoral methods. He was always regarded as an able pulpiteer, not only by his own congregation but far beyond. His prominence in the Synod kept the Frederick church in the front line of synodical influence. The congregation's interest in the program of the Maryland Synod and the work of the General Synod continued to be intelligent and cooperative. The amounts suggested by the Synod and the general body for their benevolent operations grew larger and larger, but the Frederick Lutheran church kept up its reputation and always met these apportionments in full and always exceeded them. This, too, in spite of the fact that the country was involved in "hard times" during Dr. Steck's pastorate in Frederick.

The membership also continued to climb steadily. From 630 confirmed members in 1903 the congregation grew to 720 in 1910. This was the same rate of steady increase that had been maintained during the sixteen years of the preceding pastorate. It placed the Frederick church sixth in order of size among the one hundred and fifty-five congregations in the Maryland Synod.

Several events and changes stand out in prominence within this short period of steady progress. One was the adoption of a new constitution. It came in 1904. Two months after the new pastor took up his work, he called attention to the fact that there had been no revision of the constitution since 1840. He pointed out that the last half century had wrought so many changes in the conditions and needs of the congregation that much of the old constitution no longer applied to the present situation and so was being disregarded. Dr. Steck was skilled in parliamentary procedure and so he suggested that the congregation's constitution be revised and brought up-to-date in order that it might be obeyed in all its parts. He was made chairman of a committee on revision and on November 23rd, 1904, the congregation unanimously adopted the results of the committee's work. This constitution of 1904 was the third one in English. The first was written in both German and English and was drawn up by Dr. Schaeffer in 1808, and the second by Dr. Harkey in 1840. The constitution of 1904 is the one that governs the life of the congregation to this day, and we reproduce it in our Appendix F.

Some of the changes in the new constitution are significant. We observe, for example, that the congregation is now placed on a definite doctrinal basis. It is that of the General Synod. For the first time in sixty years mention is made of the Augsburg Confession. Also the congregation is definitely bound to the Maryland Synod, and the General Synod's Formula for Government and Discipline is made fundamental. Thus the constitution is made to register the enlarged horizon of the congregation and its sharpened Lutheran consciousness.

It is noted also that the duties of the members of the congregation are far less detailed than they were in Dr. Harkey's constitution. There is much less effort to prescribe personal devotion and profound piety, but a more definite call to the sacraments and the benevolences of the Church. This also is an expression of the change that had come over the Lutherans of America in the last half century.

With reference to the duties of the pastor, it is significant that the new instrument does not prescribe his work in such detail as the former one, but instead he is made subject to the government and discipline of the General Synod. The minister, it would seem, now belongs to the whole Church and not merely to the congregation he happens to be serving at a particular time. He is still to "receive a just and reasonable compensation for his services" precisely as he did sixty-four years earlier, but this compensation is now no longer to be paid him semi-annually but "in monthly installments or more frequently as the Church Council may direct."

There are significant changes also in the Church Council. The number remains the same, six elders and six deacons, but they are now elected for three years and are ineligible for reelection after two successive terms. This not only furnishes a constant stream of new blood for the Council but it also provides a wider distribution of intelligent and responsible cooperation in the work of the church. Moreover, the pastor of the congregation is now made the president of the Council by virtue of his office as pastor. And the annual congregational meeting is moved from the first of January to the second Wednesday in October. The change from Sunday to weekday for these business sessions is significant. There is, of course, no longer any mention of German services.



The one provision of the new constitution that made the most direct and concrete change was in the second paragraph of the article on Elections. The old constitution provided that "The legal voters of this congregation are all the male members above twenty-one years of age." The readers of these pages will recall that from time to time serious but unsuccessful efforts had been made to change this provision so as to include the good ladies of the congregation in the electorate. It was Mr. John C. Hardt who led the movement for woman's suffrage in the Frederick Lutheran Church. He began his campaign in 1872 when he was yet a youth. His proposal was postponed and then sidetracked. Ten years later he returned to the attack. The proposed amendment was then postponed and finally by secret ballot and apparently with much reluctance was defeated 10 to 45. Twenty years later in 1903, before Dr. and Mrs. Kuhlman left, Mr. Hardt renewed once more the proposal he had made in 1872, namely, that the voters of the congregation shall be the male members above 21 years of age and the female members above 18 years of age. Before the proposed amendment could be voted on by the congregation, Mr. Hardt had passed away. This was the more deeply regretted because the congregation at its next meeting voted down a motion to postpone action and did adopt the amendment, 34 to 6, after removing the age limits set in Mr. Hardt's proposal.

However, Dr. Steck found that the laws of Maryland require that voting members of church organizations must be twenty-one years and over. He therefore informed the congregation when it met in October, 1904, to vote on the new constitution that the Hardt amendment, as changed by the congregation, was null and void. There was no further proposal on the matter because it was known that the new constitution would satisfy everyone. The women did not help to adopt the new constitution, but the men voted for it unanimously, and it provided in Article VII that "At all elections only those members shall be entitled to vote who have attained the age of twenty-one years and are in full connection with the church, who submit to its government and discipline regularly administered, who have partaken of the Lord's Supper within the previous year (unless providentially prevented), and who contribute according to their ability and engagements to all its necessary expenditures."

There was no secret ballot in adopting the new constitution. It was the last time that the men of the congregation had to bear sole responsibility for the welfare of the Frederick Lutheran church.

Another outstanding event in the first decade of the twentieth century was the Fiftieth Anniversary of the temple with twin towers. It was in 1855 that this beautiful house of worship was completed and dedicated. And it was in 1905 that the congregation planned to follow the Biblical injunction: "Ye shall hallow the fiftieth year. . . . It shall be a jubilee unto you" (Leviticus 25:10). An elaborate program was prepared for the celebration. The special services extended over three days, December 3rd to 5th. The church was fittingly decorated with palms and banners expressive of the spirit of jubilee. The services began on the first Sunday in Advent and in this respect they corresponded with the services of dedication fifty years before. Another parallel between the two services half a century apart lay in the fact that six Lutheran ministers were invited to Frederick to participate in the exercises.

The first sermon in the series of jubilee exercises was by the former pastor, Dr. Kuhlman. He delivered a historical address. He paid special tribute to his immediate predecessor at Frederick, Dr. George Diehl, to whose energy and tact he ascribed the success of the difficult and delicate undertaking in 1855. Said Dr. Kuhlman: "This, your spiritual home for fifty years, is his chief material monument and long as it stands it will bear silent but impressive testimony to his patience and zeal, to his energy and ability in leadership, to the strength of his hold upon the confidence and devotion of his people, to his faith in them and in God, and to his wisdom which enabled him to provide for the needs of the congregation for a hundred years to come. . . . The sower has gone, but of the fruitage of his sowing you will continue to gather as the years go by." This tribute from Dr. Kuhlman was generous and it was true, and the entire festive assembly must have felt like adding a voluble "Amen!"

The evening of the first day brought a message from the Rev. Dr. Marion J. Kline, at that time General Secretary of the Lutheran Board of Foreign Missions. Dr. Kline was a son of the congregation and was confirmed by Dr. Kuhlman on September 23rd, 1888. Dr. Kline spoke on "The Church of the Living God." He took

occasion to point out that for five generations his family on both sides had been members of the Frederick church, beginning with Conrad Engelbrecht and Stephen Kline.

On the following day there was a Sunday School and Young People's Service. In this service two other ministerial sons of the congregation spoke to the assembly, Rev. Arthur C. Carty of Philadelphia on "Some Sunday School Possibilities," and Rev. Grayson Z. Stup of Chester County, Pennsylvania, on "The Importance of Youth." Pastor Carty was confirmed in the temple with twin towers on January 3rd, 1890, and Pastor Stup on January 2nd, 1891.

An important part of the celebration took place on Tuesday evening. Greetings were presented by letter from the President of the General Synod of the Lutheran Church, the Rev. Professor D. H. Bauslin, D.D., of the Wittenberg Theological Seminary. The greetings of the Maryland Synod were delivered in person by the Rev. Dr. W. H. Dunbar of Baltimore. On behalf of the city ministerial association of Frederick greetings were extended by its President, the Rev. Dr. E. R. Eschbach. Then the congregational reception and social gathering was held in the old Sunday School room.

The semi-centennial celebration served to cultivate in the congregation a deeper sense of appreciation for its fine historical heritage. It suggested that any substantial progress in the future should be built on a straight line with the worthiest edifices of the long past. They took courage from the contemplation of their venerable and distinguished history and girded their loins and bared their arms for new endeavors and higher achievements. In the course of the festive services much was made of the historic bells in the twin towers. At the opening service on Sunday morning Dr. Steck read a poem that had been written especially for the occasion by Col. Charles E. Traill under the title: "What the Bells Say!" On the last evening Miss Mary Ott read her poem: "Our Lutheran Church Bells." It would seem that those clear-toned English bells, venerable but beautiful still, have become to the Lutherans of Frederick a symbol of the sacred past, that they have continued to speak to generation after generation through the years that have passed between 1771 and 1938, and that whenever today their tongues peal out, whether in call to worship or tolling off the march to the grave, they unite the Christian of our day with the



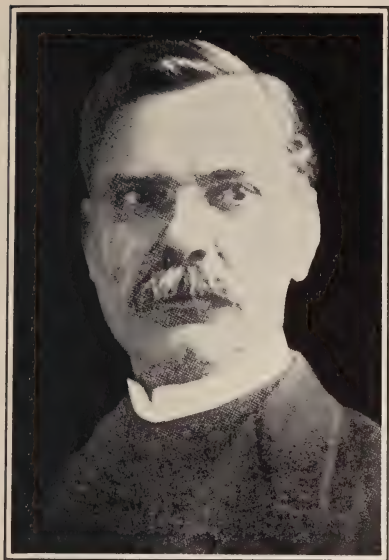
saints of all ages in a common service of faith and hope and love.

During the short period of Dr. Steck's pastorate a number of property changes were made, none of them very important but in their cumulative effect significant. In 1904 a memorial cross was placed on the altar and the unnamed donor was thanked for his "generous and appropriate gift." Three months later the Council itself purchased altar cloths appropriate to the several seasons of the church year. A little later a beautiful reredos was placed at the back of the altar and marked as a memorial to David Brengle, whose bequest had provided the cost in the amount of \$331. These changes were all in line with the general tendency to more adequate liturgical usage and they kept Frederick in the van of that movement.

The sanctuary was further beautified in 1907 by the placing of two memorial windows. One of these was donated by Mrs. George Diehl, widow of the former pastor, and the other by the Cent-a-Week Society of the congregation. The windows were dedicated on Sunday, June 2nd, 1907, one of them to the memory of Dr. Diehl. The sermon on this special occasion was delivered by Dr. S. W. Owen of Hagerstown. The windows were afterwards insured for \$50 each.

There was much difficulty during this period with the heating of the Sunday School building and the ventilation of the church. A steam-heating system was introduced in the Sunday School building but years passed before it was entirely satisfactory. A ventilation expert was employed and expensive ventilators installed, but the trouble with annoying drafts continued over the years. These improvements together with extensive repairs on the organ and a new vestibule in the parsonage necessitated a total extra outlay of more than \$2000.

The most important change in property at this time was the sale of the old burying-ground at the east end of Church Street. This was a part of the larger tract which the congregation had acquired from Worthington Johnson in 1823 for \$500. The other part of the original tract had been laid out in building-lots and sold to help pay for the enlargement of the old church in 1825. The cemetery which remained in the possession of the church in 1904 had long since ceased to be used because the whole city was using the beau-



REV. CHARLES F. STECK, D.D.  
 Pastor 1903-1909  
 (See Chapter XX)

THE SANCTUARY  
 AS IMPROVED  
 IN 1898 AND 1904  
 (See pages 263-265)







tiful Mt. Olivet cemetery on the hill at the south end of the city. After debating the matter for some time the church had a special bill passed by the Legislature of Maryland in 1906 enabling the Council to sell the old cemetery after first purchasing adequate space in Mt. Olivet cemetery, removing all bodies buried in the old cemetery and reinterring them properly marked in Mt. Olivet cemetery. This was done in the summer of 1906 and so after sixty-nine years the bodies of Dr. D. F. Schaeffer and his wife and his parents were removed to a new resting-place. The old cemetery property was sold and the congregation realized about \$2000 above its expenses in the transaction. This together with several small bequests that came to the congregation at this time enabled the Council to undertake the unusual expenses referred to and to maintain a balance in the treasury.

We note also that a financial secretary was employed by the Council, beginning in 1904, that the members of the congregation were invited to use envelopes and make monthly contributions to the benevolent causes of the Church instead of waiting for special occasions and special pleas, that the regular annual report of the treasurer of the congregation was neatly printed for general circulation together with a brief message each time from the pastor concerning the general situation in the congregational finances, that the pastor's salary was increased from \$1200 a year to \$1500 a year beginning in 1906, that the old silver collection plates were donated to the Lutheran mission at Brunswick, Maryland, that book-racks were placed in all the pews, that permission was given to the Maryland Historical Society in 1904 to borrow the church records of the congregation and copy them for a permanent record in their historical archives, that the congregation began to make more of the program of services preceding and including Easter, that a congregational reception immediately after Easter became an annual affair, and that on one bright occasion at least, February 20th, 1908, the men of the congregation showed their estimate of the woman's suffrage clause in the new constitution of the church by staging a congregational "sociable" all in their own masculine might and declining every offer of help from the more delicate sex.

These are some of the recordable events and incidents that accompanied this period of steady progress. The most important

things, the profound spiritual experiences in the hearts of men and women, the apprehensions of divine grace and the visions of eternity, the comfort bestowed and the hopes begotten,—these cannot be recorded by the human scribe. They were all a part of these years, more truly a part of them than any of the events here recorded. They too are a phase of the steady and definite movement towards the divine goal set for every congregation, the stature of manhood in Christ Jesus.

The Frederick Lutheran church continued to hold the interest and esteem of the Maryland Synod. Dr. Steck soon after he came to Frederick took a leading position in the work of that body. His prominence in this body and the Church in general and his distinguished talent in pulpit and pastorate led Wittenberg College in 1907 to bestow on him the honorary degree of Doctor of Divinity. In 1908 he extended an invitation to the Synod to meet in the temple with twin towers. The invitation was accepted. The Synod came on October 29th. It was the eighth time the Synod had met in Frederick and it proceeded at once to show its appreciation of the venerable but youthful congregation and its able and genial pastor by electing Dr. Steck president of the body. So it became the privilege of Dr. Steck to preside over the Maryland Synod in the very same church where his father had presided over it exactly thirty-five years before. There were no exciting events in connection with the Frederick convention of the Synod, but it may be significant that as soon as Dr. Steck was elected president the officers of the Synod were "instructed to revise the order of business."

The pastor of the Frederick congregation presided over the Synod with great skill and efficiency. For three years he continued in this high office. It was by his hand that the writer of these lines was ordained to the ministry in 1909. But before his term of three years in the presidency of the Synod was completed, Dr. Steck laid down his work at Frederick and went to Washington, D. C. The resignation came on Sunday, December 5th, 1909. Dr. Steck was absent from his pulpit on some mission as president of the Synod. Dr. Kuhlman preached the sermon, called the congregation together, and read Dr. Steck's resignation. He stated that he felt a clear call of the great Head of the Church to become pastor of the newly organized congregation in Washington which was after-

wards to be called Epiphany Lutheran Church. At a special meeting of the congregation on the 13th the resignation was accepted "with unfeigned sorrow and regret at the severance of the pleasant and cordial relations which have subsisted between pastor and people for the more than six years that Dr. Steck has broken to this congregation the Bread of Life so ably and so well."

With the beginning of February, 1910, the congregation was again without a pastor. But the six years of steady progress, the favorable condition of the church's finances, the new figure for the pastor's salary, the amity and cooperation among the members, the extensive facilities for Sunday School work, and the good reputation for churchliness and benevolence,—all placed the church in a position to secure another able minister of the Word. It was to be another long and happy pastorate.



## CHAPTER XXI

### ADORNING THE SANCTUARY, 1910-1925

The next period in the history of the Frederick Lutheran church was a momentous period in the history of America. It witnessed a great World War that profoundly affected all human relationships. During the fifteen years that preceded the outbreak of the War the Churches of America shared in the general spirit of enterprise and expansion that was so characteristic of all American culture at that time. The rapid increase of wealth, the great combinations of capital, the sudden growth of social unrest, the radical social changes and the readjustment of the functions of government, all helped to confront the Churches with new problems. The spirit of reform was in the air, reform in politics and reform in business. All the Churches gathered new impulses from the general situation.

In the forty years preceding 1910 the Christian Churches of America had increased their communicant membership from six and one-half millions to thirty-five millions. That was an increase from eighteen percent of the total population in 1870 to forty-three percent of the total population in 1910. This gave the Churches a sense of increased responsibility for society. It filled them with a double spirit of enterprise in attacking the new problems confronting the Christians of America.

One immediate result of this new spirit in the Churches was a more complete and systematic organization not only of the several denominations but also of the individual congregations. Local activities were multiplied and the programs of general Church bodies were expanded and refined. The Gospel enterprise created committees, societies, leagues, unions, and other organizations innumerable, covering both sexes and every stage of human life, organizations for prayer, for service, for study, applying to every sort of human need and aimed at every habitation of man. No exigency was overlooked.

Another result of the new spirit of the times was the improvement of church properties. The multiplying wealth of the nation was reflected in the expanding treasuries of the Churches. Larger

budgets were devised and more exact business methods were applied. All over the country old and outgrown church buildings were replaced with large and expensive structures. In every new community, suburban or rural, the church buildings were among the first to appear. The refined tastes of cities and towns were manifested in the erection of costly cathedrals and large churches of modern character. Expensive church adornments and elaborate furnishings became the order of the day. There was a decided increase in what we may call "churchliness."

Now all of these conditions were reflected in the life of the Frederick Lutheran church as it moved into the second decade of the twentieth century. The old congregation kept youthful in spirit. It was keenly alert to the modes of the day. The laymen in the pews felt every breath of changing fashion whether in religion or in society in general. They shared the boundless optimism that was soon to be so rudely shattered in the World War. In 1910 they were as enthusiastic about progress as their fellow Christians all over the land.

Fortunately the congregation at this time had a pastor who was as eager for progress as they were. He was keenly responsive to the temper of the times, always ready to lead his people in any new order consistent with the Gospel. He led them in two general lines. He helped them to adorn the sanctuary, and in this way he led them forward along the "churchly" lines laid down by his two predecessors. And he led them in enlarging their horizons as a congregation by adopting a larger and more varied program of activities. In this line of progress the congregation received additional impetus from the emergencies of the World War and the formation of a United Lutheran Church in America.

When Dr. Steck laid down the work at Frederick at the end of January, 1910, and went to Epiphany Lutheran Church in Washington, the Frederick congregation had no great difficulty in choosing a successor. There were many suggestions, but the committee charged with the nomination of a new pastor went to Baltimore and interviewed the genial pastor of the large and flourishing Lutheran Church of the Reformation. It was not the first time that the Frederick congregation had approached Pastor Rupp. Six years before, when their pulpit was vacant, they had made overtures to

him, but at that time he was unwilling to leave his thriving young congregation in the big city. However, in 1910 he accepted the invitation to allow his name to be presented to the congregation in Frederick. He was elected unanimously and by a rising vote. The new pastorate at Frederick began on July 1st, 1910. It was the beginning of another long pastorate. Pastor Rupp had spent fourteen years in Baltimore. He was to spend twenty in Frederick.

When Pastor Rupp came to Frederick he was just forty-five years of age. He was of sturdy Pennsylvania German origin. Born in Lebanon County, Pennsylvania, he studied at Gettysburg. He graduated at the College in 1890 and at the Seminary in 1893. His first pastoral charge was at Fort Washington, not far from Philadelphia. Here he stayed three years, 1893 to 1896, and here he was married in 1896 to Miss Mary Orner Sheeleigh, the daughter of a distinguished Lutheran minister. He went to the Lutheran Church of the Reformation in Baltimore in 1896, and his fourteen years in this new congregation were marked by large and substantial growth. In the meantime he had won the recognition of his brethren in the Synod by his appointment in 1905 as the Synod's first statistical secretary, an office that he continued to hold until he assumed the engrossing work at Frederick. The year after he came to Frederick, Gettysburg College honored both him and the Frederick church by conferring on him the honorary degree of Doctor of Divinity.

Although Dr. Rupp came to Frederick on July 1st, he was not installed until October 30th. Both of the former pastors still living helped at the services of installation. Dr. Kuhlman delivered the charge to the people. Dr. Steck, who was still president of the Synod, delivered the charge to the pastor and performed the official act of installation. For the Frederick people it was a happy Reformation Sunday.

Dr. Rupp at once set himself a fourfold objective in his new field. By his own record it was his purpose: first, to make God real in all the worship of the congregation and to emphasize his love and mercy as revealed in Jesus Christ; second, to conduct a reverent and dignified service, making music the handmaid of worship and carefully selecting the hymns; third, to make the altar central so that it always attracts the attention of the worshipper;



and fourth, to make the pulpit authoritative declaring the Word of God. These objectives Dr. Rupp was able to attain. It was done by dint of faithful application on his part and loyal cooperation on the part of the congregation, by constantly keeping these ideals in view, and by remaining in this pastorate for the long period of twenty years.

The first large project of the congregation in this new period was the enlargement of the Sunday School building. Even before Dr. Rupp's arrival, while the pulpit was still vacant, measures were begun to secure more room for the School. Architects Hamme and Leber of York were secured to submit plans. The School was still growing. It had an enrollment in 1910 of 850 officers, teachers and scholars. The handsome building which in 1890 had seemed so commodious was no longer adequate in size. More space was needed and better grading of departments. Fortunately the building was such as could easily be expanded without spoiling its appearance.

In the project of enlarging the building a prominent part was taken by the officers and managers of the Sunday School. Mr. C. V. S. Levy, who had been the general superintendent when the School first entered its own building, had laid down his office in 1896. Then for nine years that post was held by the Superintendent of Frederick County Schools, Professor E. L. Boblitz. He was uniformly kind and patient and always had the cooperation of the entire school. His death in 1907 was deeply mourned. The next superintendent was Mr. C. C. Carty, a son of that J. W. L. Carty who had held that position forty years earlier. The memory of Mr. Carty is still honored for his complete devotion to the Sunday School during the four years that he was at its head. The superintendent in 1912 when the extensive improvements were undertaken was Mr. Horace C. Zacharias, whose mother had long been prominent in the work of the School. Mr. Zacharias brought to his work a knowledge of business principles and a decision of character that stood the School in good stead during the building operations.

In the primary department, when Mrs. Kuhlman laid down the superintendency in 1903, it was taken up by Mrs. W. T. Mullinix. Mrs. Mullinix had helped Mrs. Kuhlman in this department from the beginning. She continued to conduct the work in the same

successful manner and in 1910 it was very evident that the work in this department should be divided. This called for more room.

Dr. Rupp saw the need for better departmentalization and as president of the Council, took a leading part in the work of enlarging the building. A special committee was appointed to secure plans and specifications from the architects in York. Mr. W. D. Zimmerman was chairman. The plans were secured in July, 1911, and were approved by a special congregational meeting. The cornerstone for the new structure was laid on April 28th, 1912, by Dr. Rupp with the assistance of superintendent H. C. Zacharias. The work was done during that summer and was completed in October. The festival of rededication was held on November 3rd. The former pastors, Dr. Kuhlman and Dr. Steck, preached in the morning and evening respectively and joined in the church's joy at the visible signs of progress made during the two years since they had installed Dr. Rupp as their successor.

The enlargements added to the Sunday School building consisted of two wings. One of these was an addition on the north which extended the building to the line of the pavement and provided a new room 30 feet by 50 feet. This was used to divide the Primary Department and to start the Beginners' Department. The other was an addition on the east which extended to the property line and gave additional floor space 20 feet by 43 feet. This expanded the accommodations of the Adult Department. At the same time a new heating and ventilating system was installed, and new rolling partitions were provided. The woodwork was revarnished and two lavatories were built. The total cost was about \$12,000, more than two-thirds as much as the cost of the original building.

Much of this expense was carried by the Sunday School itself, for its board of managers had evolved the plan of having each class assume a proportionate share of the cost involved in the building operations. More than \$10,000 was paid in this way. Even the children of the Beginners' and Primary Departments contrived to present more than \$600. This was not only good finance but also good pedagogy because it invested each one of the hundreds of scholars with a sense of proprietary ownership in the Lutheran Sunday School building.

When the enlarged building was rededicated on Sunday afternoon, November 3rd, Dr. Rupp and the former pastors officiated. Dr. Steck spoke on "The Glory and Dignity of the Sunday School," and Dr. Kuhlman reviewed the history of the Frederick School. Actual count showed 923 persons present in the building. The congregation and Sunday School were so appreciative of the hard work done by Mr. W. D. Zimmerman during the building operations that the Council voted him a token of gratitude in the form of a check for \$50.

The increased accommodations provided by these improvements made it possible to reorganize the Sunday School. It was now divided into five departments: Beginners', Primary, Junior, Intermediate, and Senior. The newly organized Beginners' Department was placed in charge of Miss Clara Kline and Miss Sadie Hahn. They proceeded to carry on this important work with a skill born of long training and with a patience born of much love. In all the departments Lutheran Sunday School literature was introduced. At the same time classes were begun for the special training of those who were to become teachers in the School. All this meant increased efficiency and more lasting results in all the work of the School.

It was not long until another enlargement was called for. The adult Bible classes grew so rapidly that more space was needed. The Men's class taught by Mr. Markwood D. Harp and Professor J. J. Shenk and Mr. Jesse H. Michael, and the Ladies' class taught by Miss Elizabeth Sheeleigh and Miss Katherine M. Wiener, made imperative an additional room of ample dimensions. The addition came in 1925. This time a wing was added to the west side of the original building. It measured 40 feet by 60 feet. It was divided into two rooms and here the Adult Bible classes found their home. This addition cost \$7600. It was dedicated August 9th, 1925, with a special sermon by the Rev. Dr. Henry W. Snyder of Johnstown, Pennsylvania. All of these additions were so arranged with rolling doors or sliding divisions that they could be opened upon the main room with its elevated platform and orchestra. The enrollment of the School had now grown to 1032 with an average attendance of 724 for the year 1925.

A still larger undertaking during this period was the improve-



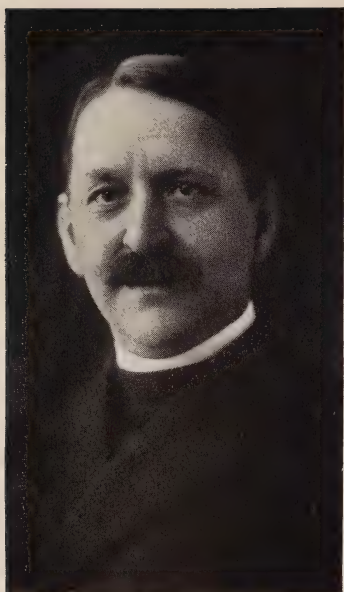
ment of the main church auditorium and sanctuary. It was made in 1923 and 1924. This adorning of the sanctuary beneath the twin towers involved the expenditure of a fund exactly twice as large as the cost of the whole temple in 1855. The edifice was now nearly seventy years old. It had been repaired and improved in 1898, while Dr. Kuhlman was pastor, but now there was a general trend in America towards the church beautiful and Frederick shared that impulse.

Already in 1912, when the first additions were made to the Sunday School building, the temple with twin towers had been repainted on the outside, two beautiful windows memorial to members of the Englebrecht family had been placed on the south gallery, and the older part of the building had been equipped with steam heat and electric light. All this had cost \$3000. In 1921 the steeples and roof had been repaired at a cost of over \$1300, and the organ had been lowered in pitch, equipped with electric blower, and enlarged by the addition of a soft-bass pedal stop, at a cost of \$1200.

But these changes did not long satisfy the improved taste of the congregation. At the annual congregational meeting in October, 1922, the congregation recorded that it "had for some time felt the absolute need for repairs and improvements to the interior of our church." They appointed an Improvement Committee of seven and instructed the committee to proceed under the direction of the Council. The committee consisted of Messrs. Charles F. Seeger, Chairman, William G. Zimmerman, John M. Haller, John S. Renn, Grayson E. Bowers, Charles C. Carty, and Oliver C. Warehime. The committee employed Mr. Edward Leber of York as architect and planned a thorough renovation of the interior but without any change to the exterior.

The work of the improvement began on June 21st, 1923, and for a whole year the congregation worshipped in the Sunday School building. The rededication took place on June 22nd, 1924. The special sermon for the occasion was preached by Dr. J. A. Singmaster, president of the Gettysburg Seminary, whose predecessor, Dr. S. S. Schmucker, had preached the sermon at the original dedication of the temple sixty-nine years before. The president of the Maryland Synod, Dr. John Weidley, was present and performed the official act of reconsecrating the temple to the worship of the





REV. U. S. G. RUPP, D.D.  
Pastor 1910-1930  
(See Chapters XXI and XXII)



THE  
SANCTUARY  
AS  
IMPROVED  
IN 1924  
(See pages  
286-288)



Triune God. Among those who participated in the services besides the pastor was Rev. Pierce M. Willard, a son of the congregation and at that time a senior in the Gettysburg Seminary.

The changes were in the interest not only of beauty and comfort but also of churchliness. One of Dr. Rupp's objectives, as we have seen, was "to make the altar central so that it always attracts the attention of the worshipper." The altar had been placed in the center of the church front and the pulpit and lectern on the sides when Dr. Kuhlman was pastor. And the altar had been dignified with a reredos and equipped with beautiful furnishings when Dr. Steck was pastor. The improvements in 1924 provided a better setting for the beautiful altar. The chancel was enlarged and run across the whole front of the church. For this purpose the pews in the front corners of the church were removed. This not only enlarged the chancel and made it possible to accommodate more communicants at one time during the celebration of the Lord's Supper, but it also gave the altar a more impressive setting and emphasized its beauty.

The beauty of the sanctuary was further enhanced by refrescoing throughout. This was artistically done in soft colors and simple design. The windows that had not yet been converted into artistic memorials were now equipped with beautiful stained-glass, each setting forth some Biblical theme. In this way each window was transformed into a perpetual sermon in art. The artist for the windows was Mr. J. H. Rudy of York. The ceiling was replastered and a new system of lighting and fixtures installed in keeping with the best technique for the comfortable lighting of a public auditorium. A modern system of heating and ventilation was added. The original walnut pews were retained for their comfort but they were reset on hardwood floors. The aisles were rendered noiseless with cork tiling. The galleries on the three sides were refinished and the original black walnut with which they were constructed was restored, and they were completely refurnished with modern pews, rubber runners, and brass railing. The old church in the rear of the temple, now called the "chapel," was connected with the main auditorium by two doors, and it was repaired and painted to accommodate some of the auxiliary organizations of the church.

The total cost of these changes was about \$42,000. The original

temple in 1855 had cost \$21,000. The times had changed, and with them the cost of labor and materials. Likewise the tastes of the congregation had changed. Only the Gospel had not changed. But the old unchanging Gospel was now to receive new application. Its chief framework was not to undergo any essential change. The original simple Gothic outlines of the temple with twin towers were not altered. Indeed, the changes that were made in 1924 only served to purge out something of the colonial element from the general design of the interior architecture and to make it more uniformly Gothic. They brought into the service a larger degree of dignity and reverence.

In keeping with this adornment of the sanctuary was the robing of the minister. This came about through the visit of the Synod in Frederick in 1925. It had long been the custom of the officers of the Synod and all who helped to conduct its public services to wear the ministerial robe while officiating. During the meeting in Frederick Dr. Rupp participated and of course wore the robe in his own sanctuary. This fit so precisely into the other arrangements in the church at Frederick and the people of the congregation were so well pleased with the total effect of the robe on their pastor before their own altar that he was encouraged to continue wearing the robe after the Synod adjourned and left. This was done. Mr. and Mrs. Charles J. Doll presented the pastor with a silk robe and the Council provided an extra robe for any assistant who might need it. In this way another item was added to the worshipful dignity of the service in the beautiful sanctuary.

In the meantime the worshipper was provided at each service with a printed bulletin containing a directory of service and announcements for the ensuing week. This made it easy for everyone, even strangers, to join in the worship of the congregation, and at the same time it made it unnecessary to encumber the worship service with distracting verbal announcements from the chancel. The weekly bulletin was introduced at the beginning of 1912. It was a further aid to the adornment of the sanctuary.

In these several ways the Lutheran church of Frederick kept pace with the widespread tendency to churchliness that characterized the new period in the Lutheran Church and in American Christianity.

## CHAPTER XXII

### WIDENING THE HORIZON, 1915-1930

During the World War of 1914-1918 a new spiritual atmosphere spread over the earth. It was highly charged with possibilities. Both Church and state were at first thrilled and enthused with a lofty idealism and then were chilled and depressed by the reaction from the enthusiasm. The situation called the Christian Church everywhere to unimagined opportunities and larger units of organization. The horizons of men were enlarged. New alignments were formed. Practically every sphere of human interest and activity, religious, social, educational, industrial and political, saw larger combinations of forces. Men learned to think in terms of larger units than before. The Christian Churches learned to think in terms of denomination consolidation and Christian unity.

Among the Lutherans of America this new atmosphere helped to produce a merger of three general bodies in one great United Lutheran Church in America. It led to huge undertakings during the War and afterwards. It produced consolidation of boards and agencies. It brought about a compact among all the Lutherans in twenty-three nations and they formed a Lutheran World Convention. These events served to widen the horizon of local congregations and individual church members. They left their impress on the Lutheran church of Frederick.

Moreover, in the individual congregation there was an increase in the variety of the local program. New needs were discovered. New possibilities were disclosed. A multitude of hearts and minds and hands were set to work. A host of pocketbooks were opened in a new way. The appalling needs of the world, the vast volume of human suffering, and the tremendous possibilities in the new situation all over the earth,—these calls for direct and immediate action led each congregation to organize its forces, take inventory of its possessions, and go forth to answer the clear call of the Lord. In this new direction of administrative emphasis the Lutheran church of Frederick kept fully abreast with other Christian churches of the land.



As though in preparation for the exigency of the World War the Lutheran church of Frederick had readjusted its administration of benevolence as early as 1911. Up to that time the current expenses of the congregation were met largely through rental of pews or through monthly envelopes marked "For Church Support." The benevolent operations of the Lutheran Church at large were supported at Frederick only by special appeals on high occasions, by the "plate offerings," by occasional transfers from "the general fund," and by a desultory use of monthly envelopes marked "Benevolence." The apportionment, that is, the amount asked by the Synod, was regularly met and exceeded each year ever since the beginning of Dr. Kuhlman's pastorate in 1888, but the number of members who contributed regularly and intelligently to the large program of the whole Church was comparatively small. It was less than one-third of the communing membership.

This condition was greatly improved when in 1911 at Dr. Rupp's suggestion the congregation adopted the duplex envelope. It marked a new era in the finance of the congregation because it called for regular weekly contributions, however small, from each confirmed member both for the current expenses of the local congregation and for the larger work of the Church in general. It emphasized the Scriptural principle of laying by in store "on the first day of the week." It lifted the eyes of the contributor to the wide horizons of the Kingdom of God on earth. And it tended to enlist the participation of each member and to keep his interest alive and intelligent.

This new method of finance gradually commended itself to all the people as they saw its splendid results. It needed to be carefully explained. For that reason it was combined with the every-member canvass. Shortly after Dr. Rupp arrived in 1910, he invited the Council to join with him in visiting all the members of the congregation. This was done and one immediate result was a revision of the congregational roll. The baptized membership was reduced from 954 to 836, and the communing membership from 599 to 528. This visitation of every member on a certain Sunday of the year became an annual event. It was taken over by the Men's Brotherhood and later by the Men's Club. It resulted in a wider use of the duplex envelope, a revival of interest on the part of the indif-





THE CHURCH COUNCIL, IN 1920

*Standing:* Philip Seeger, G. R. DeGrange, Guy Blackston, B. A. Winebrenner, T. A. Whitmore, C. B. Willard, Henry K. C. Fox.

*Sitting:* F. H. Harrington, J. M. Heller, W. D. Zimmerman, Rev. U. S. G. Rupp, D.D., W. G. Zimmerman, J. W. Falk, J. H. Michael.



ferent, a deeper sense of loyalty to the congregation, and a more intelligent cooperation in its program of work.

The results of the duplex envelope and the annual every-member canvass soon showed themselves in the treasurer's reports. From less than \$800 for benevolence on all accounts in 1910 the congregation contributed nearly \$1400 in 1912. The amount in the envelopes alone was more than doubled in a single year. The contributions for current expenses increased more than fifty percent in two years. And the number of regular weekly contributors to benevolence and to current expenses was almost the same as the number of communicant members. This not only strengthened the sinews of the congregation for work both at home and abroad, but it widened the horizons of the people and greatly deepened their devotion to the causes of God's Kingdom.

Another happy result of this new method of finance was the abolition of pew rents and the freeing of all pews. The congregation began to rent pews in 1844. Seventy-five years had deeply ingrained the system of pew-rents in the congregation's traditions. But those who lifted their eyes to the general practice among American Christians in the twentieth century could easily see that this system was outmoded and obstructive. It was no longer rated "democratic," and it was felt that the Church too must be "made safe for democracy." But to many people their rented pews seemed like personal property invested with a certain degree of sanctity. In many congregations the transition to free pews was achieved only through all manner of strife and difficulty. At Frederick common sense and Christian forbearance was once more applied to a situation charged with dire possibilities, and the problem was solved peaceably.

The agitation came to a head in 1919. A committee was appointed representing the various shades of opinion on the subject of rented pews. Half a year was taken to study the matter. It was found that the new method of finance, inaugurated by the duplex envelope, made the congregation no longer dependent upon pew-rents for its maintenance. It was found also that there would be many advantages in a system of free pews. At a special congregational meeting in May, 1920, it was voted to adopt "the free pew system" beginning October 1st, 1920. There was not a single

dissenting vote. This result was another triumph of kindly patience and Christian magnanimity.

From this action it became necessary to have ushers at the public services. It was not long until this duty was assigned to the deacons, while the elders undertook to greet the people as they arrived and to give them the printed weekly bulletin with its directory of worship.

Even before the World War burst over the land, the Lutheran church of Frederick had learned to keep its eyes on public events. There was, for example, a lively interest in the temperance movement. In Dr. Harkey's day and in Dr. Diehl's one of the two or three special committees of the Council was the temperance committee. As this issue began to loom up as a great political issue in state and nation, the Frederick church under Dr. Rupp's guidance expressed itself more than once. As early as the summer of 1910 the Council took official recognition of a resolution adopted by the Middle Conference of the Maryland Synod to the effect that no liquor dealer should be eligible to a church council. Repeatedly the representative of the Anti-Saloon League was accorded the privilege of the pulpit for a Sunday morning and received handsome contributions to his cause. In 1916 when the prohibition issue was before the State of Maryland there was such zeal for its success among the Lutherans of Frederick that the old bells in the Lutheran spire were required to lift up their ancient voices in the morning and call the Christian people of the city to the polls and then after the returns in the evening, to proclaim the downfall of old King Alcohol. And two years later the congregation as such sent a petition to the General Assembly of the State urging the ratification of the national prohibition amendment.

Dr. Rupp and his people were zealous also about the observance of the Lord's Day. When efforts were afoot to repeal the laws guarding the sanctity of the Holy Day or to establish an "open Sunday," as in 1912, 1914, and again in 1927, the pastor and his Council set themselves in opposition to such measures and made vigorous representations to the law-makers. The representative of the Lord's Day Alliance was welcomed into the pulpit and funds were voted for his cause. On the matter of taxing race-tracks in 1917 they went to the Governor of the State himself. On similar

issues in the county and city of Frederick the Lutherans were equally zealous in the causes of righteousness. It is not without significance that when one of the Sunday School classes proposed to hold "a monthly smoker" a committee was appointed to confer with the class and point out the inadvisability of such an institution in connection with a Christian church. These few examples indicate the moral earnestness that was infused into the membership of the congregation during this period.

The most conspicuous manifestation of public interest came during the World War. With great zeal the members of the congregation and its organizations threw themselves into the support of the government and the men in the army and navy. The building of a great national fighting force called 108 men from the Frederick Lutheran church and to this number 6 women were added. A total of 114 stars gleamed from the service flag which stood at the front of the sanctuary as a constant reminder to the congregation of their brave loved ones in danger. Before the end of the war four of those stars had turned to gold and memorial tablets with their names were placed in the Sunday School with fitting ceremonies.

During this period of congested human experience the congregation held many a patriotic service, many a service of special prayer, of mourning, of thanksgiving. A careful record was kept of all the men and women in the national service, and touch with them was maintained wherever possible. A special Red Cross auxiliary of the congregation was quickly organized with ninety members. The rooms in the older part of the main building, where the wounded of the Civil War had been nursed half a century before, were now the scenes of busy operations on behalf of soldiers and sailors overseas. The "drives" for Red Cross funds, for Y. M. C. A. funds, and for other general benevolent purposes connected with the War, were all met promptly and enthusiastically by the congregation. The buildings were freely given for public meetings to stimulate sentiment.

The Sunday School felt the gaps made in its ranks by the absence of those who had responded to their country's call. It poured hundreds of dollars from its own treasury into the Red Cross Society. It listened to many a message from absent and homesick members.



The members at home did their proportional share to win the War and bring back their comrades to Frederick and its church.

In all these ways and many others the Frederick Lutheran church lifted its eyes to wider horizons during those thrilling days of the World War.

Before the War was over there were developments in the whole Lutheran Church in America that touched the life of the Frederick congregation. In the autumn of 1917 the Lutherans of America organized the National Lutheran Commission for Soldiers' and Sailors' Welfare. The purpose was to minister to Lutheran boys in the service of their country. An appeal was made for three-quarters of a million dollars. This cause held a special interest for the Lutherans of Frederick and they promptly sent \$560 for the purpose. This was far beyond their quota, but other congregations responded with similar liberality and the total amount gathered was twice the amount asked for.

At the close of the War the soldiers and sailors returned and the National Lutheran Commission was dissolved. But then a more permanent agency was created and called the National Lutheran Council. One of its immediate purposes was to help in the recovery and reconstruction of the stricken Lutheran churches and congregations in France and Germany and other war-smitten lands. Another general appeal for funds was made. The Frederick church had outgrown any restricted horizon, and once again it responded with a special contribution of \$500 for European relief. Further contributions to this cause were made in succeeding years. It would require a whole volume to tell the full story of the good that was accomplished by these contributions. They show that the Lutheran church of Frederick had now lifted its eyes far beyond the parochial view and had fixed them upon world service in recovering faith, in alleviating suffering, and in saving life.

In the meantime changes had taken place in the structure of the Lutheran Church in America. In 1918 there was formed the United Lutheran Church. This was a fusion of three general bodies, the General Synod, the General Council, and the United Synod in the South. For nearly a hundred years the Frederick Lutheran church had belonged to the Maryland Synod, and the Maryland Synod had been constant in its allegiance to the General Synod. We have seen

what a large part the Frederick pastor, Dr. Schaeffer, and the Frederick laymen played in organizing the General Synod in 1820, and during its infancy. All its subsequent pastors were loyally devoted to the principles of the General Synod. During the controversies with the General Council after the breach in 1867, Dr. Diehl was one of the leading men in the whole Lutheran Church and he broke many a literary lance on behalf of the General Synod. In 1918 the course of events had brought American Lutheranism to the point where a reunion of these sections was the order of the day. What would be the attitude of the Frederick church?

It happened that at the very time that the subject of a merger of general Lutheran bodies into a United Lutheran Church was being discussed in Lutheran circles, the pastor of the Frederick church was the president of the old Maryland Synod. Like all his predecessors Dr. Rupp had not been long in Frederick until the Synod elected him to the presidency. He had laid down his office as statistical secretary of the Synod shortly after he took charge of the work at Frederick, but when the Synod met in Washington in October, 1917, he was pressed into service again and this time as the presiding officer. That was an important convention of the Synod, because it dealt with the proposal to merge the three general bodies. The influence of President Rupp was all on the side of the merger. In fact, he and the delegate from Frederick, Mr. Jesse H. Michael, had come to Washington specifically instructed by their Council to vote for the end of the General Synod and the beginning of a larger body. The proposal was ratified by unanimous vote of the Synod. It then became Dr. Rupp's duty, as president of the Synod during the next three years, to help carry out the plans for a United Lutheran Church so far as those plans involved the constituent Maryland Synod. It was one more channel for a wider ecclesiastical horizon on the part of the Lutheran church in Frederick.

The new outlook upon the work of the Church at large produced a ready response to the calls for support. No good cause applied in vain to the Frederick congregation. The contributions through the regular channels of the Synod always kept above the amounts apportioned. This was particularly true of the amounts apportioned for the Orphans' Home at Loysville. The Lutherans of Frederick

were specially interested in the orphans and since 1919 Mr. Jesse H. Michael has been a member of the board of trustees at Loysville. The total contributions for all the benevolences of the Lutheran Church increased from year to year. In 1910 the total was about \$1300. In ten years it had passed the \$2000 mark. In 1925 it was more than \$5000. In 1929 by dint of special contributions it went as high as \$7945.

In addition to the work of missions, education, and charity, through the regular channels of Synod and United Lutheran Church, there were frequent contributions in response to special appeals. The Hebrew Mission in Baltimore was a regular recipient of a special annual gift. The Inner Mission Society of Baltimore received an annual grant. The Deaconess Motherhouse in Baltimore was supplied with the furnishings for its Sewing Room. The Pacific Lutheran Seminary and the College at Saskatoon received donations in cash. The churches which Dr. Rupp had previously served in Baltimore and at Fort Washington found generous response to their appeals for help. The Near East Relief received many hundreds of dollars in the course of the years. Missionaries like Dr. Mary Baer and Professor J. Roy Strock of India were welcome visitors and their cause never went empty away. On Dr. Strock's appeal for the Andhra Christian College it was decided to give \$250 for the College, and later this was increased to \$1000 in order to make Dr. Kuhlman a "patron" of the College.

Special mention must be made of the congregation's response to the United Lutheran Church's special effort on behalf of ministerial pensions in 1928. In addition to their annual contributions to this cause the congregation now pledged itself to pay \$7224. This handsome response to the special appeal was doubtless a tribute of love to their pastor and a token of their loyalty to the United Lutheran Church. It may have been also an evidence of their esteem for the former pastor, the venerable Dr. Kuhlman. Since his retirement from active service in 1922, Dr. Kuhlman was a frequent visitor in the Frederick church. Nearly every special occasion called him to his former pulpit. He regularly assisted Dr. Rupp during the special services in Holy Week. More than once the congregation expressed their love for him by a special gift.

The auxiliary organizations of the congregation continued to



flourish during this period. The Sunday School grew until in 1930 it could report 1067 scholars enrolled, 112 teachers, and 197 on the cradle roll. In 1920 the School celebrated its centennial anniversary with an elaborate program extending over four days, September 19-22. Dr. Kuhlman and Dr. Steck were on the scene again for the sermons on Sunday the 19th. Dr. C. P. Wiles of Philadelphia spoke at the Rally on Sunday afternoon. On Monday evening a memorial tablet in honor of Rev. David Frederick Schaeffer, D.D., founder of the school in 1820, was unveiled by his grandson, Mr. George F. Hane, and addresses were made by Pastors Kline, Carty and Stup, former members of the School. On Tuesday there were special commemorative exercises by the several departments of the School, and on Wednesday evening a reception was held for all the scholars and friends of the School. The souvenir booklet issued on this occasion by the historical committee under the chairmanship of Mr. Isaac N. Loy was particularly attractive for its interesting pictures of former superintendents and pastors and for its sketch of the history of the school. It also carried the semi-centennial poem written by Mrs. Nellie Blessing Eyser in 1870 as well as the centennial poem from the same pen in 1920.

Another auxiliary that continued its splendid work of education and stimulation was the Woman's Home and Foreign Missionary Society. Its name was now changed to Womens' Missionary Society and both its program and its methods were improved in accord with the general program and methods of the whole Church. Twice during this period the Frederick society entertained the entire Maryland synodical society, once in 1917 and again in 1928. In this way the women of the congregation helped in the process of widening the horizons.

New organizations were added to the list. A Light Brigade, a missionary organization for the children, was started in 1911 by Mrs. Rupp and with Miss Sadie Hahn as superintendent. A Young Women's Missionary Society was organized in 1916 by Mrs. Rupp's sister, Miss Grace M. Sheeleigh. In 1925 two new organizations appeared in a single month. One was the Men's Club, which soon became a most useful organization, not least of all in conducting the annual every-member canvass. Then came also the Young People's organization with its devotional meetings every Sunday eve-

ning. This soon took the name of Luther League and was divided into Senior and Junior societies. A troop of Boy Scouts was organized in 1911 and then in 1927 after some years of inactivity it was reorganized. This increase in auxiliary organizations was in complete accord with the intensive program of the whole United Lutheran Church in America.

The Frederick congregation was host to the Maryland Synod again in 1925. This was the ninth time in the Synod's one hundred and five years. The convention of 1925 was uneventful, but the members of the Frederick church could observe with pride that according to the parochial report of the entire Synod theirs was now the fifth largest congregation among the 140 in that body. The ordination service on Wednesday evening, May 27th, was of special interest to the people of Frederick because one of the sons of the Lutheran congregation, Mr. Pierce M. Willard, was ordained to the Christian ministry, and one of the members of their Council, Elder Jesse H. Michael, was consecrated as synodical lay reader.

Another son of the congregation who started during this period to prepare for the ministry was Mr. Harold L. Hann. He went to Gettysburg College in 1926 and completed his work at the Seminary in 1933. Dr. Rupp was always presenting the challenge of the Christian ministry to likely young men in the congregation. He himself was a member of the Gettysburg Seminary's Board of Directors throughout his twenty years at Frederick, as the Maryland Synod had invested him with that responsibility as soon as he took charge at Frederick. Mr. Willard and Mr. Hann were frequent helpers in the services at Frederick during their student days. Mr. Willard became pastor at Millville, Pennsylvania, and Mr. Hann at Fairmont, West Virginia.

So the volume of Christian achievement in Frederick continued to grow during these twenty years from 1910 to 1930. The sanctuary was adorned and the horizons were widened. The weekly routine of services, pastoral ministry, catechetical instruction and ministerial acts piled high through the years. The people were very appreciative of their pastor and fairly showered him and his family with the tokens of their love. In every important issue they yielded to his wise judgment. To his every appeal they made ready response.

Dr. Rupp had not been in Frederick long until the people began







OFFICERS AND MANAGERS OF SUNDAY SCHOOL IN 1920

*Bottom row:* M. D. Harp, W. G. Zimmerman, Clara G. Kline, H. C. Zacharias, Mrs. H. J. Fromke, G. H. Zimmerman, G. L. Mobley.

*Second row:* Lewis Bayer, Amanda D. Zimmerman, Maggie R. Sahm, Mrs. E. M. Eader, Mrs. Lewis Bayer, Mrs. E. S. Mobley, Benton Knoodle.

*Third row:* H. J. Fromke, Bartgis Storm, Mrs. Myrtle F. Kumler, Ruth Carty, Maria E. Schroeder, J. H. Falk, H. P. Seeger.

*Fourth row:* G. T. Baumgardner, F. H. Harrington, J. W. Himbury, T. A. Whitmore, H. C. K. Fox, I. W. Albaugh, Philip Seeger.

to hold an annual reception in his honor. These were bright spots in the year's routine of work in the church. Again and again the parsonage was improved and painted and papered and rendered more comfortable and convenient. In addition to the regular annual vacation of a month during the summer, special seasons of rest after the busy Easter season were insisted on. A generous and loving gift was tendered him each Christmas.

When sickness laid him in the hospital in 1918, prayers were offered for his recovery and when he refused to permit them to bear his expenses they insisted on his accepting a handsome check. Meanwhile his salary was increased from time to time so as not only to keep pace with the advancing cost of living but also to express their appreciation for his efficient services to the congregation. He was called at a salary of \$1500 a year. This was increased in 1916 to \$1800, in 1920 to \$2000, in 1933 to \$2400, and in 1925 to \$3000.

The sixteenth anniversary of Dr. Rupp's pastorate was observed on July 6th, 1926, with a special service in the church. The twentieth anniversary was marked with a public reception on July 7th, 1930. During the preceding year or two Dr. Rupp began to feel the burden of his long and heavy pastorate. The congregation tried hard to ease the weight. The laymen offered to assume more responsibility for pastoral work and administrative matters. Efforts were made to secure an assistant. Vacations were made longer; in 1929 it was three months during the summer. In October of that year the services of a deaconess were secured and Sister Evelyn Lukens began her work.

None of these measures succeeded in lifting the burden from Dr. Rupp's heart or restoring his health. Throughout the long years of his ministry he had always taken very seriously the responsibilities of both pulpit and pastorate. Early in September, 1930, he tendered his resignation and asked to be released on November 1st. He explained that he had come to feel the need of complete freedom from the exacting pastoral duties of a large congregation. His love for the Frederick church also constrained him to deliver the charge into other hands, for he said, "No one knows as well as I do that if the congregation is to continue to grow, it will require the untiring efforts of a man in the full vigor of health and strength."



With profound regret and with beautiful resolutions of appreciation the congregation accepted the resignation, and the happy relationship that had existed for more than twenty years was brought to a close.

A few summarizing facts and figures will help to indicate the progress of achievement during Dr. Rupp's pastorate at Frederick. In those twenty years the number of persons admitted to membership was 1808. Of this total, the number admitted by confirmation was 1023, by renewal of faith 307, by letter of transfer from other churches 414, and by adult baptism 64. In addition to these accessions the number of children baptized into the faith was 1427. The number of marriages during the twenty years was 1962. The congregational roll had grown during the twenty years, from 528 communing members to 800, from 725 confirmed members to 1137, and from 885 baptized members to 1595. The figures that represent the financial outlay for this period are very impressive indeed. For benevolences of all kinds the congregation gave a total of \$77,616. For current expenses, all purposes, a total of \$270,015. This makes a grand total of money contributions during these two crowded decades in the amount of \$347,631.

There is no measuring-rod or tabulating scheme for the fruits of the spirit that were planted in fertile hearts during those twenty years of ministry. But they are far more important than any achievement that can be indicated by mere figures.

During the twenty years of Dr. Rupp's pastorate the congregation had passed through serious events like the World War and the formation of the United Lutheran Church in America. In its own progress, both internal and external, it had kept pace with a progressive nation and an advancing Church. It had lengthened its cords and strengthened its stakes. It had adorned the sanctuary and widened its horizons.



## CHAPTER XXIII

### FULL STEAM AHEAD, 1931-1938

As the old church at Frederick approached the two-hundredth anniversary of its existence, a new temper began to creep over the nation. The new situation made extraordinary demands on the church and profoundly influenced its spirit and program.

The most important cause of this new temper of the times is the economic depression that began in 1930, the year that Dr. Rupp left Frederick. It brought the whole world into its grip. It is the most widespread and prolonged depression that has ever been known since modern economic systems came into use. There are many explanations. In general these explanations resolve themselves into two. The maladjustment of international relationships at the close of the World War disturbed credit among the nations and almost paralyzed foreign trade. And over-inflation within the creditor nations bore its natural fruit in a prolonged period of enforced deflation. Both of these conditions called for political and economic readjustment. These readjustments have proved painful and dangerous. If they are to be accomplished at all, the world and its citizens must find a larger measure of understanding and cooperation across party lines and class interests and national boundaries than has ever yet been exercised in times of peace.

This general situation had its effect on all of the Churches of Christendom. To a congregation with wide horizons, like the Lutheran church in Frederick, it meant an unusual opportunity to apply the Christian gospel of repentance and redemption to the appalling needs of society all over the distracted world. Membership in the Christian Churches continued to increase through this difficult period, in spite of the distraction and economic embarrassment of the general populace. Wide circles of people found their trust in economic resources to be vain and with a new devotion turned to the Church as a possible source of more abiding comfort.

More than that, the economic depression loosed new fountains of human sympathy among church people. It brought about a larger sense of human fellowship and a greater willingness to cooperate for the relief of human suffering. Because of the great reduction

in their income the churches were forced to abandon many of their plans to expand their fields. Like other organizations they were faced with insistent demands for economizing on expenditures. On the other hand, the widespread distress that resulted from unemployment, bank failures, and other business disasters, made vivid to the average Christian the absolute need for sharing the necessities of life with unfortunate fellow-men. The flow of benevolences was applied to the intensive programs of the congregations in relieving distress rather than to the denominational programs of expansion. In this new direction of administrative emphasis the Lutheran church of Frederick kept fully abreast of the times.

It was no accident that the new pastor who took the steering-wheel of the congregation in 1931 after Dr. Rupp's departure was precisely adapted to guide the old congregation through the new shallows and out into the third century of its voyage. The committee charged with the responsibility of nominating a new pastor had its eyes open to the trend of the times. They saw clearly what the new era would require in pulpit and pastorate. They set down three general qualifications that would be required in the new pastor if he was to meet the needs of the Frederick field. "He must be an attractive preacher; he must be a sympathetic and diligent pastor; and he must display a large degree of executive ability." At the same time they set down their conviction that the Lutheran church of Frederick is "large enough and the field attractive enough to demand and attract the finest leadership to be found in the United Lutheran Church in America."

With these ideals before them the committee investigated carefully almost two-score possibilities. They took time. They applied ample measures to make sure of their nomination. They conferred with general Church officials. They investigated personally the records of the various men in their present and previous parishes. Before the end of the year they were ready to recommend unanimously the Rev. Amos John Traver. He was elected December 29th, 1930, and took charge March 1st, 1931.

The new pastor was splendidly equipped for the big field of opportunity which the Frederick Lutheran church now presented. He was in the prime of life. His background and experience were varied enough to commend him to all classes. His devotion and

diligence were abundantly evident from his record. His skill and training were just the kind that were needed to send the Frederick congregation forward under full steam.

Pastor Traver was the son of a minister who was also a teacher. His father, the devout and genial Dr. John G. Traver, was Principal and Professor at the Hartwick Seminary in Otsego County, New York. This institution was founded as early as 1797 by a bequest from that John Christopher Hartwick who had dedicated the first stone church at Frederick in 1762 and who had served the congregation for eight months beginning at Christmas in 1768. There at Hartwick Seminary Amos John Traver was born on September 1st, 1889. His mother was Ettie Florence Traver, an influential Church worker and in 1918 the first general president of the merged Women's Missionary Society of the United Lutheran Church in America. His college work Pastor Traver secured at Wittenberg College, his preparatory and theological training at Hartwick Seminary. Graduating from Wittenberg in 1910 and finishing his theological studies in 1912, he was married to his college classmate, Miss Florence Adeline Fake. He was ordained to the ministry that year by the New York Synod which belonged to the General Synod. For four years Pastor and Mrs. Traver lived at Center Brunswick, New York. This was not far from Albany, and the church that Pastor Traver served there was Gilead Lutheran Church, the very church that 150 years before had been served by a former Frederick pastor, John Samuel Schwerdtfeger, the man with the long name and the short ministry from 1763 to 1768.

After four years of effective service in a rural charge, Rev. Mr. Traver was called to New York City and for ten years was pastor of St. Thomas Lutheran Church. In 1926 the time had come for a more intensive program in the Luther League of the United Lutheran Church. Mr. Traver's conspicuous ability among young people and his special executive talent singled him out for the office of Executive Secretary of the Luther League. This position he held for five years. It made him editor of the "Luther League Review" which became a potent factor in the guidance of young peoples' societies all over the Church. It led him to write three little volumes that have proved to be widely used and very valuable in leading young people particularly into the service of the Church.



The first of these was "Life Service" in 1928. The second was "The Christ Who Is All" the following year. The third was "Consecrated Leadership" in 1930.

This work for the Luther League also carried Pastor Traver across the length and breadth of the United Lutheran Church in America, organizing the young people, introducing good literature, developing their programs, and counselling with pastors everywhere on their youth problems. Pastor Traver's genial personality made him popular among his associates and a welcome visitor in every circle where he presented his cause. All over the Church during those years the work of the Luther League in all its departments blossomed into new life. At the same time this experience as Executive Secretary of the Luther League was an invaluable training for a large and varied congregation like the one at Frederick. The Frederick committee saw this. They investigated his record in the parishes he had served and they reported to the congregation that "he was a diligent and earnest pastor, that the churches he had served enjoyed a splendid growth and a splendid harmony during his pastorate, and that he seemed to attract young and old alike to his services."

The new spiritual guide and executive head of the congregation was installed on March 8th, 1931. Rev. Charles C. Corbett performed the official act of installation on behalf of the president of the Synod, while Dr. M. Edwin Thomas of Baltimore delivered the charge to the pastor and Professor Abdel Ross Wentz of Gettysburg addressed the congregation. The liturgy at the installation service was conducted by the Rev. J. E. Maurer, retired minister of Boonsboro who had served the congregation during the vacancy between pastorates. A few weeks after the installation a congregational reception was held in honor of Pastor and Mrs. Traver. It was a happy occasion and it served to emphasize the cordial welcome which the congregation had already expressed in the form of extensive repairs to the parsonage at a cost of nearly \$5000.

A few months after Pastor Traver took charge at Frederick he was honored by Wittenberg College with the degree of Doctor of Divinity, and since then it has been "Dr. Traver." Three years later, in 1934, the convention of the United Lutheran Church made him a member of its Parish and Church School Board, and he took



REV. AMOS JOHN TRAVER, D.D.  
Pastor 1931-  
(See Chapter XXIII)



SISTER EVELYN LUKENS  
1929-1936



REV. PAUL H. GLEICHMAN  
Assistant Pastor, 1936-





his place at once as chairman of its most important Literature Committee. In this capacity he has had a leading part in helping to guide the policies of that influential church agency, and his experience with the congregation at Frederick is both a direct and an unconscious factor in his work for that Board.

In the meantime Dr. Traver's own pen has been busy. As soon as he relinquished the editorship of the *Luther League Review* in 1931, he began to write the Young People's Page in the *Lutheran*. This has been a channel of very great usefulness to our youth. It has secured wide recognition for the pastor of the Frederick Lutheran church and has maintained his high reputation for an intimate understanding of young folks and their needs. Additional volumes also have come from his hands. In 1936 he published "The Lutheran Handbook" and the next year "Studies in Life Service." Like his previous books these two have been very favorably received and have helped to enrich the Christian living of a wide circle of readers.

In Frederick the name of the Sunday School was changed to Church School. This made it conform with good logic and with the best practice in the Lutheran Church at large. At the same time the School was more thoroughly divided into departments. The second story of the old church building, now known as "the old chapel," was renovated in 1931 and divided into class-rooms with sliding partitions. The additional rooms secured in this way permitted the organization and grading of the Intermediate Department of the Church School. The main Church School building also underwent complete redecoration and extensive alterations in the interest of more modern arrangements. Six additional rooms were secured by these changes.

The age-groups of the School were then established as follows: Beginners, including nursery children to six years of age; Primary, six to nine years; Junior, ten to twelve years; Intermediate, thirteen to seventeen years; and Adult, eighteen years and over. Each of the five departments has its own services of worship and its own teaching sessions. Promotions are made in October of each year. The Christian Life Course, as prepared and recommended by the Parish and Church School Board of the Church, is used in all the departments except the adult, which is beyond the range of this system.

In the services of the sanctuary also the congregation proceeded straight ahead along the lines laid down since 1888 when the Church's Service was adopted. Within a month after Dr. Traver arrived at Frederick it was found that the hymn-books in the main auditorium must either be repaired or replaced. These books were the Book of Worship of the General Synod. Because the old copies were in such sad disrepair and because it was felt that the book would soon be out of print and unobtainable, it was decided to change books and to purchase 500 copies of the new Common Service Book and Hymnal. The new order began June 1st, 1931.

Another improvement in the morning services came through the use of the Junior Choir. This organization had been formed when Dr. Rupp was pastor. Eighty voices were now enlisted in this new body. They were directed by Mr. William D. Zimmerman and Mrs. H. Webster Whitehill. They sing at the services of worship one Sunday morning in each month. They wear choir vestments and at the opening of the service participate in a beautiful processional to the front of the church where they remain throughout the service. They make a substantial contribution to the edifying effect of the services.

The furnishings of the sanctuary itself were further enriched by several additions. Electrified candelabra on separate stands were placed alongside of the altar as a memorial to Mr. and Mrs. O. C. Warehime. A prayer-bench for the minister was placed near the pulpit in 1937 as a memorial to Mr. Harry E. Carty. At the same time a set of stoles for the ministers' gowns was provided in memory of Mr. Calvin E. Schildknecht and Mrs. Edward N. Snouffer. A second prayer-bench was dedicated April 10th, 1938. It was a gift of the Young Men's Class in the Church School taught by Mr. Edward S. Mobley and it was presented in memory of the mothers of the members of that class. These beautiful additions imparted increased grace and dignity to the regular worship services of the congregation.

The congregation is keenly conscious of its obligation to the younger element, not only in the Church School and the other auxiliary organizations, but even in the regular services of the sanctuary. The pulpit presentation makes special appeal to the young people. And in addition, Dr. Traver has introduced a "Junior Sermon" into the Sunday morning service. It is directed to

the children of the congregation. Classes from the Primary and Junior Departments of the Church School are encouraged to attend the service and sit in the gallery. Before the second hymn is sung they listen to a well-directed discourse of from five to eight minutes. They are permitted to leave during the singing of the hymn that precedes the regular sermon for the morning. It is found that this part of the service leads an increasing number of the children also to sit with their families for the whole of the morning service.

Several interesting services have become annual events in the church's calendar for the Christmas season. In 1935 the congregation began to hold a "White Gifts" service. It takes place on the Sunday evening nearest Christmas day. After the exercises setting forth the Christmas story, the various organizations connected with the church participate in the picturesque presentation of the white gifts, which are laid before the altar. These gifts are designated for some institution of mercy and they are always numerous enough and substantial enough to carry Christmas joy to many needy hearts. Then at midnight on Christmas eve, there is each year the beautiful and impressive ceremony of "Spreading the Light." At the close of the ceremony each worshipper lights a candle from the fire on the altar of the church and carries it to his home. The symbolism of the ceremony is most inspiring in its suggestiveness.

The old mid-week "prayer-meeting" has been transformed. It now combines a period of devotion with a period of study or training. Wednesday evening is now called "School Night." The evening begins with a half hour of worship which is conducted by one or another of the several organizations. This is followed by an hour's session of classes, it may be Bible study or mission study or leadership training. Later in the evening there are regularly scheduled meetings of committees, workers, cabinets, managers, and so on. This arrangement not only helps to sustain the devotional spirit of the congregation but it also helps to provide intelligent leadership in the various activities of the church. Then too, it introduces method and system into the administration of the auxiliary organizations.

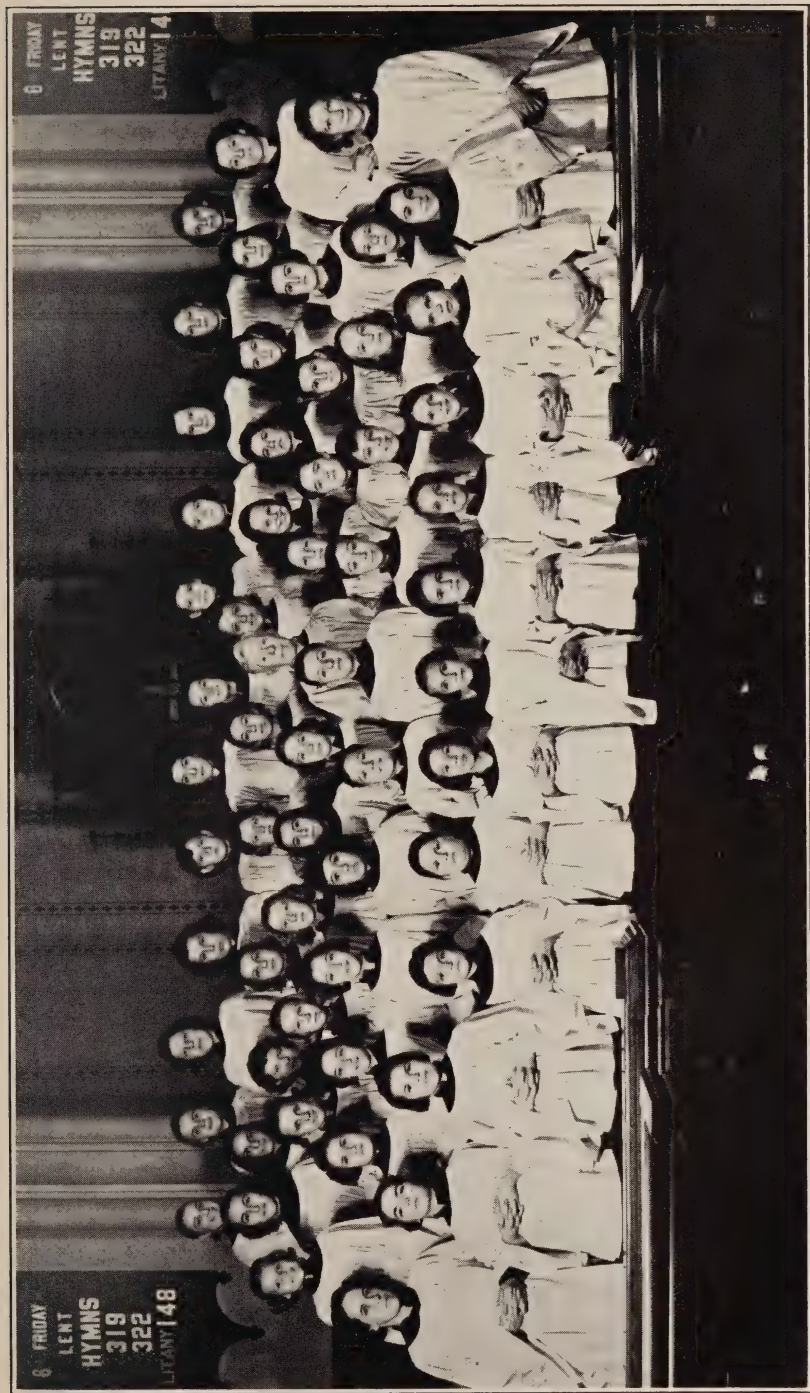
The congregation maintains its interest in the general work of the Church. The appeals of the various benevolent causes are regularly presented to the people and their response is generous. Only three times in fifty years has the congregation failed to meet the



apportionment suggested by the Synod. It was in the worst years of the depression, 1931 to 1933. During those years the congregation had the very serious problem of caring for the many families in their own number who were made destitute by unemployment. The care and comfort of these poverty-stricken people in and about Frederick itself, and that too at the very time that the financial resources of the people in the church were seriously impaired, made necessary a reshaping of the entire financial program of the church. It even became necessary to use the credit of the congregation to pay necessary expenses and to meet the imperative calls of local benevolence. For a few years it brought a curtailment in the amount of funds sent to the Synod for the expansion program of the Church in general, although the amount contributed even during those three lean years, 1931 to 1933, was almost ten thousand dollars. But the problem was solved, readjustments were made, there was a measure of recovery, and in 1934 the congregation took its accustomed place among the churches on the honor roll of the Synod, the list of those who exceed their apportionment. Two years later the congregation for the tenth time acted as host to the annual convention of the Synod.

In the meantime the congregation has lifted its eyes to the work of God's kingdom beyond the seas. The Church School has undertaken the support of an entire parish in India. The parish embraces five congregations and each of the five departments of the Church School has made itself responsible for the continuous support of one of the five congregations. Moreover, the congregation as such has obligated itself to gather a fund of \$1000 to help clear the debt on the Board of Foreign Missions. This obligation is gradually being liquidated. The fund is a memorial by the congregation in honor of Dr. and Mrs. Kuhlman, those missionary enthusiasts who served the congregation from 1888 to 1903. These missionary undertakings and others by the missionary societies, all in excess of the regular apportionments of the Maryland Synod and the United Lutheran Church, clearly indicate the wide horizons of the church's present outlook. It is world-wide.

The growing size of the congregation and the increasing range of its activities made it impossible for one person, even a person of vigor in the prime of life, to carry the entire burden of pulpit and pastorate. This was realized as early as 1929. In October of that year the Council of the Frederick church, in an effort to re-



### JUNIOR CHOIR IN 1938

*Front row:* Mrs. H. Webster Whitehill, *Director*, Betty Oden, Marie Castle, Shirley Shipley, Deborah Engelbrecht, Frances Putman, Betty May, Mary Rhoderick, Louise Davis, Mary Davis, Geraldine Mount, Dolly Chirtis, Eleanor A. Eichelberger, *Accompanist*, William Lambdin, Jr.,  
*Second row:* Evelyn Cahill, Frances Rhoderick, Doris Fox, Dorothy Fox, Mabel Geisbert, Ross Alexander, James Waldschmidt, William Lambdin, Jr., Thomas Lambdin, Ruth Quinn, Helena Eyer.  
*Third row:* Margaret May, Mildred Unger, Margaret Walters, Betty Bierley, Mary Rhoades, Betty Geisbert, William D. Zimmerman, *Director*, Alice Bowers, Virginia Bowers, Betty Abrecht, Evelyn Hummer, Mary Waldschmidt.  
*Fourth row:* Marian Hargett, Eva Biehl, Virginia Thompson, Dorothy Moser, Betty Herwig, Vivian Poole, Peggy Schroeder, Ann Landauer, Anna Gearing, Frances Wallace.  
*Fifth row:* Anna Miller, Alma Miller, Betty Zeigler, Virginia Burch, Ruby Boone, Shirley Dutrow, Ruthellen Lenhart, Viola Fisher, Betty Bruchley, Frances Schroeder, Mildred Eichelberger, Betty Grove.  
*OFFICERS:* Alma C. Miller, *President*; Mary Elizabeth Anderson, *Vice-President*; Anna Mae Miller, *Secretary*; Ruthellen Lenhart, *Assistant Secretary*; Wm. D. Zimmerman, *Treasurer*.





lieve Dr. Rupp from some of his work, secured the services of Sister Evelyn Lukens from the Deaconess Motherhouse in Baltimore. She gave valuable help in visiting the sick, in ministering to the poor, in clerical work, and in work among the children.

Sister Evelyn continued her faithful service to the congregation after Dr. Traver arrived in 1931, and for a total of seven years she helped with the pastoral work and lifted many a little task from the load of the minister. In the autumn of 1936 her health was such has obligated itself to gather a fund of \$1000 to help clear the debt that her physician advised a long period of rest. The congregation gave her leave of absence for three months. When it became clear that she would not return to her work in Frederick, the congregation adopted fitting resolutions of appreciation and gratitude for her devoted service during the seven years from 1929 to 1936.

When their petition to the Motherhouse for another deaconess could not be filled at once, they began to look for an ordained man whom they could place by the side of Dr. Traver as assistant pastor. The call was extended to Rev. Paul H. Gleichman. Mr. Gleichman was born and brought up in Cumberland, Maryland. He graduated at Gettysburg College in 1933 and at Gettysburg Seminary in 1936. He had just passed his twenty-sixth birthday when he took up his work at Frederick on October 1st, 1936.

As assistant pastor, Mr. Gleichman shares in every phase and branch of Dr. Traver's work. He preaches in the absence of the pastor and frequently occupies the pulpit on Sunday evenings. He helps to visit the sick and make the other calls necessary in such a large congregation. He helps to keep the various records and conduct the correspondence in the newly equipped church office. He shares in ministerial acts of all kinds and presides over the Council in the absence of the pastor. He gives special service in the Church School as teacher and adviser. The confirmation class is in his charge. He helps Dr. Traver in calling on prospective members.

Rev. Mr. Gleichman has given a good account of his ministry as assistant pastor. The fine cooperation of the two ordained men in the leadership of the congregation and its auxiliaries has produced most gratifying results. It has added to the effectiveness and the intensiveness of the work along every line.

Early in the bicentennial year plans were laid for further property changes. On the first floor of the "old chapel," alterations are

now under way. On the north side of the old building an annex is being built to provide modern kitchen equipment capable of serving the social occasions and the dinners so often held by the classes of the Church School and the other organizations of the congregation. There is, of course, no thought of serving meals for profit. There is a strict rule that where tickets are sold for dinners the price must be estimated to cover the cost only.

The new construction measures 37 feet by 35 feet. It is one story high and thoroughly modern in its equipment. In addition to the kitchen it includes a comfortable ladies' parlor and a robing-room for the Junior Choir. The former kitchen equipment is removed from the east end of "the old chapel" and that space is used by the Beginners' Department of the Church School. At the west end of the room a large stage has been built. It is equipped with curtains and wired for lighting effects. This stage is greatly needed in the educational program of the church as well as its social program. Its first use will be for the pageant setting forth the two centuries of the congregation's history.

The total cost of these improvements will be about \$3500. This is met by a donation from "the kitchen angels" in the amount of \$1500, by a bequest from Henry Hahn in the amount of \$1000, and by a bequest from George Zimmerman in the amount of \$1000. There will be no sale of tickets for church entertainments. For we are told that in the Frederick Lutheran church "the profit motive is kept strictly under control." This means that in spite of all temptations, there will be no breach in the wholesome tradition of the past fifty years about entertainments, fairs, suppers, and bazaars.

And so the old church moves on with full steam ahead. It is a venerable institution but it approaches the end of its two hundred years with two ordained men at its head, with a large and steadily increasing membership, with a thoroughly organized congregation, with an impressive directory of auxiliary societies, with a large program of worship services and varied activities, with a high spirit of enterprise and a genuine readiness to serve, with a commendable loyalty to the Church at large, and with a sincere devotion to God and his Kingdom.

The Frederick Lutheran church has its face towards the future. It feels that it has been "two hundred years in preparation for service today." This is the spirit of its bicentennial.

## CHAPTER XXIV

### A DATE IN RED LETTERS

It is the year 1938. The old congregation is celebrating its two-hundredth birthyear. It was not easy to fix upon a date for the celebration. There have been anniversary celebrations before now, anniversaries of the Church School, of the buildings, of the societies, but there has been no previous celebration of the birth of the congregation itself. The reason for this is the obscurity of that birth, the uncertainty about the exact date. The actual beginnings of the organized congregation are so faint and so far away and so poorly documented that it has required extended study to settle the date. The results of that prolonged and intensive study are set down in the earlier chapters of this book, particularly in Chapters III and IV. They show that the actual start of a definite congregation was in 1738. Accordingly, the congregation celebrates its bicentennial in 1938.

As early as January, 1937, the congregation authorized the appointment of a committee to lay plans and carry out the program for an adequate and worthy celebration of this unusual event. It was decided to appoint a committee of one hundred, but as the plans began to mature and the general committee was divided into sub-committees, the membership of the committee was increased to one hundred and thirty.

The committee decided to spread the celebration over the entire year and to make the whole series of festive events constitute a continuous summons to deeper devotion and higher service. To that end they adopted the stimulating slogan:

#### TWO HUNDRED YEARS PREPARATION FOR SERVICE TODAY

The features that have been planned for the year's celebration are an even dozen in number:

1. A History of the church in a substantial volume that will set forth the story of the congregation's life through these two hundred years. For this purpose Professor Abdel Ross Wentz of Gettysburg was engaged and his book, now in the hands of the reader, comes from the press in ample time for the celebration.



2. A Pageant setting forth in fifteen scenes the outstanding events in the history of the congregation from its beginning. This pageant is called "Our Heritage." It was written by Dr. Amos John Traver and is presented in collaboration with Mrs. R. Dean Stickell. The first presentation will take place on May 18th, 19th, and 20th.

3. A special Service of Praise and Thanksgiving on Luther's birthday, November 10th. All the Lutheran churches of the Middle Conference of the Maryland Synod are expected to participate in this festive service, and the guest preacher for the occasion will be the Rev. Frederick H. Knubel, D.D., LL.D., president of the United Lutheran Church in America.

4. The annual convention of the Maryland Synod in the temple with twin towers. This will be the 119th convention of that body. It will be the eleventh time that the Frederick church has entertained the Synod in annual convention. The bicentennial event in the life of the entertaining congregation will be abundantly observed by the Synod in its sessions. Doctor Traver will preach the ordination sermon. The date is May 23rd to 25th.

Other synodical organizations are expected to hold their annual meetings during 1938 as guests of the old church in Frederick. The Synodical Brotherhood will meet there on May 23rd and the State Luther League on September 3rd to 5th. All of these will recognize in their sessions the date in red letters.

5. An Historical Exhibit of old books and relics is being prepared and will be open to public view beginning with the convention of the Synod in May. The exhibit will include charts and diagrams, Bibles and record books, catechisms and hymnbooks, historic articles of furniture and other objects of interest connected with the history of the congregation and its pastors and its families.

6. A congregational dinner for the members of the church and their families. This is planned for some time in the autumn. It will be a time for reminiscences and sociability, an occasion for renewal of old acquaintances with one another and with those who will return to the old church home for an evening of fellowship.

7. In connection with the congregational dinner it is planned to have greetings in person from the two living former pastors of the church, the Rev. Dr. Charles F. Steck of Waynesboro, Virginia, and the Rev. Dr. U. S. G. Rupp of Baltimore.



THE CHURCH CHOIR IN 1938

*Standing:* Virginia Crone, Katherine M. Culler, Mrs. Clarence A. Bussard, Mrs. Henry T. Wade, Mrs. William E. Darner, Prof. Henry T. Wade, Organist and Choir Director, Elizabeth C. Martin, Florence G. Schroeder; Mrs. W. Bartgis Storm, Mrs. Robert L. Smith, Mayetta Herslberger, Mrs. Donald P. Leatherman.

*Second row:* E. Virginia Doub, Nellie E. Blentlinger, Mrs. Lewis Burger, Mrs. Tylee B. Engle, Clara M. Garber, Mrs. H. Webster Whitehill, Mrs. H. Karl Harner, Mrs. Melvin H. Derr.

*Front row:* Henry F. Falk, Benjamin H. Fox, William S. Lambdin, Harry D. Baumgardner, Jr., Rodney E. Willard, Robert L. Smith.

*Absent:* Eleanor A. Eichelberger, Assistant Organist and Choir Director, Mr. and Mrs. Homer D. Kepler, Lenore Blount, Genevieve Corbett.





8. All the sons of the congregation now living and serving in the Christian ministry are scheduled for preaching appointments in the pulpit of the mother church during the bicentennial year: Rev. Paul E. Holdcraft, of the United Brethren Church in Hagerstown, Maryland, for Monday, April 11th; Rev. Leslie L. Bowers, of the Christian Church in Washington, D. C., for Tuesday, April 12th; Rev. Grayson Z. Stup of St. Matthew's Lutheran Church in Harrisburg, for Sunday, May 22nd; Rev. Pierce M. Willard, of the Lutheran Church at Millville, Pennsylvania, for Sunday, May 29th; Rev. Harold L. Hann, of the Lutheran Church at Fairmont, West Virginia, for Sunday, September 11th; and Rev. Charles F. Steck, Jr., of Moorman's River, Virginia, for a date not yet determined.

9. A reception to the community. This was held in most happy atmosphere in the old chapel on Friday evening, January 14th. The receiving line consisted of Dr. and Mrs. Traver, Pastor Gleichman, the members of the Church Council and their wives. The social hour was brightened by the refreshments served by the "Kitchen Angels."

10. The unveiling of a bronze marker with the names of the founder and all the subsequent pastors of the congregation together with the dates of their period of service. Also a marker setting forth the dates of the several church buildings, and a marker commemorating the bicentennial celebration itself. These markers will be substantial and permanent reminders to the future of the bicentennial event of 1938.

11. The building of an addition to the old chapel to house the new kitchen and the new ladies' parlor, the refinishing of the interior of the old chapel, and the erection of a modern and thoroughly equipped stage in the old chapel. These improvements will be completed in ample time for the first presentation of the bicentennial pageant "Our Heritage" on May 18th and for the convention of the Maryland Synod the following week.

12. A financial appeal to pay for the cost of the bicentennial celebration, and to clear off the entire debt of the church in the amount of \$8000 and so to wipe away the last vestige of the economic depression.

To carry out this formidable program of impressive events, the general committee on bicentennial celebration organized as follows:

## BICENTENNIAL COMMITTEE

BYRON A. WINEBRENER, *General Chairman*

ROBERT L. SMITH, *Vice-Chairman*

HENRY N. LOCHNER, *Secretary*

MRS. GLENN O. GARBER, *Treasurer*

### EXECUTIVE COMMITTEE

General Chairman

Vice-Chairman

Secretary

Treasurer

Pastor

Assistant Pastor

Sub-Committee Chairmen

Sadie C. Hahn

John M. Haller

Mrs. John D. Hann

Jesse H. Michael

Virginia H. Miller

Worthington C. Staley

Mary M. Waters

Katherine M. Wiener

Clara E. Zimmerman

### SUNDAY PROGRAM COMMITTEE

Rev. Amos John Traver, D.D.

Rev. Paul H. Gleichman

### MUSIC COMMITTEE

Prof. Henry T. Wade, *Chairman*

Mrs. T. B. Engle

H. David Hagan

Joseph S. Stephens

Mrs. H. Webster Whitehill

### PAGEANT COMMITTEE

Earl E. Zeigler, *Chairman*

Mrs. Alton Y. Bennett

Mrs. Grayson E. Bowers

Mrs. Laurens N. Bowers

Mrs. Harry E. Carty

Floyd L. Culler

Mrs. T. Clayton Dixon

Mrs. D. T. Dutrow

Sadie C. Hahn

Mrs. Isaac L. Hankey, Jr.

Mrs. Mollie C. Harrington

Mrs. Carl L. Hildebrand

Edna R. Himbury

Mrs. Harry T. James, Jr.

Mrs. C. Cyril Klein

Mrs. Jesse W. Kolb

Mrs. Irving M. Landauer

Mrs. Henry N. Lochner

Mrs. D. John Markey, Jr.

Willard H. Markey

Helen M. Mercer

Edward S. Mobley

Ernest L. Myers

Mary C. Ott

Mrs. Guy C. Roser

Mrs. William R. Slemmer

Mrs. Robert L. Smith

Mrs. Monroe S. Staley

Mrs. W. Bartgis Storm

Mrs. R. D. Stickell

### HISTORY AND PUBLICATIONS COMMITTEE

James H. Falk, *Chairman*

Mrs. T. B. Engle

G. Baker Fout

Mrs. Glenn O. Garber

William S. Lambdin

John H. Lentz

Mrs. G. Roy Martin

Helen M. Mercer

Edward P. Oden

Philip Seeger

### EXHIBIT COMMITTEE

William D. Zimmerman, *Chairman*

Edward Bentz

Carlton L. Baumgardner

Charles F. Bowers

Grayson E. Bowers

J. Walker Carty

Samuel D. Crone

Jacob L. Engelbrecht

Mrs. Addie C. Woerner  
Mrs. Clifford M. Yinger

## FINANCIAL COMMITTEE

John S. Renn, Sr., *Chairman*  
Glenn E. Biehle  
Irving S. Biser  
Dr. Charles E. Broadrup  
Clarence A. Bussard  
Clarence C. Carty  
Frank W. Cole  
D. T. Dutrow  
Mrs. Glenn O. Garber  
Bessie V. Hahn  
John D. Hann  
J. Harold Hooper  
Austin W. Howard  
Charles F. Seeger  
William G. Zimmerman

## RECEPTION COMMITTEE

Mrs. Grayson E. Bowers,  
*Chairman*  
Mrs. Grayson S. Abrecht  
G. Hunter Bowers  
Mrs. Charles E. Broadrup  
Mrs. J. Walker Carty  
Mrs. D. T. Dutrow  
Mrs. Herbert S. Hahn  
Mrs. Irving M. Landauer  
John H. Lentz  
E. D. Michael  
Mrs. E. D. Michael  
Virginia H. Miller  
Mrs. R. M. Rau  
Mrs. C. E. Schildknecht  
Mrs. Worthington C. Staley  
Mrs. Amos John Traver  
Ellis C. Wachter

## INVITATION COMMITTEE

Mrs. H. Lavier Michael, *Chairman*  
Mrs. Charles K. Heck  
Helen J. Snouffer  
Mrs. Amos John Traver  
Mrs. Byron A. Winebrener  
Mrs. Earl E. Zeigler  
Clara E. Zimmerman

## PRINTED PROGRAM COMMITTEE

John L. Shaw, *Chairman*  
Frank W. Cole  
Mrs. Glenn R. Crum  
Mrs. A. H. Derr  
Jesse H. Michael  
Lewis W. Putman  
Rev. Charles E. Ritter  
C. E. Sanner  
T. Arnold Whitmore  
Ira M. Wiles

## DECORATIONS COMMITTEE

Elizabeth C. Martin, *Chairman*  
Mrs. W. Y. Anderson  
Mrs. William E. Darner  
Louis E. Eichelberger  
Mrs. Harry C. Gilbert  
Mrs. William F. Hemp  
Mrs. Guy C. Roser  
Mrs. C. E. Schildknecht  
Mrs. Roy C. Schildknecht  
Herbert S. Schroeder  
Mrs. Worthington C. Staley  
Grace E. Zimmerman

CONGREGATIONAL DINNER  
COMMITTEE

Jesse W. Kolb, *Chairman*  
Mrs. James R. Albin  
Millard M. Angleberger  
Mrs. Clara C. Blackston  
Martin L. Bowers  
G. Baker Fout  
Mrs. J. R. Grossnickle  
Mrs. C. Cyril Klein  
Mrs. U. S. G. Lentz  
Mrs. C. H. Lenhart  
Mrs. Harry A. Lochner  
Mrs. Henry N. Lochner  
Daisy M. Miller  
Mrs. Leroy L. Sowell  
Mrs. Frank Suman

## MARKERS COMMITTEE

Raymond H. Bussard, *Chairman*  
John M. Haller  
Mrs. Clifford M. Yinger



APPENDIX A  
PASTORS OF THE EVANGELICAL LUTHERAN CHURCH  
OF FREDERICK, MARYLAND

JOHN CASPAR STOEVEY, Founder, 1738  
DAVID CANDLER, 1743-1744  
JOHN HELFRICH SCHAUM, 1749-1751  
BERNHARD MICHAEL HAUSIHL, 1752-1759  
JOHN SAMUEL SCHWERDTFEGER, 1763-1768  
JOHN CHRISTOPHER HARTWICK, 1768-1769  
JOHN ANDREW KRUG, 1771-1796  
CHARLES FREDERICK WILDBAHN, 1796-1798  
JOHN FREDERICK MOELLER, 1798-1802  
FREDERICK WILLIAM JASINSKY, 1802-1807  
DAVID FREDERICK SCHAEFFER, 1808-1836  
SIMEON WALCHER HARKEY, 1837-1850  
GEORGE DIEHL, 1851-1887  
LUTHER KUHLMAN, 1888-1903  
CHARLES FREDERICK STECK, 1903-1909  
ULYSSES S. G. RUPP, 1910-1930  
AMOS JOHN TRAVER, 1931-  
PAUL HAROLD GLEICHMAN, 1936-

# APPENDIX B

## MEMBERS OF THE CONGREGATION IN 1763

(Signatures to the Constitution of that date)

### ELDERS

Conrad Grosch  
Michael Roemer  
Friederich Haeffner

### DEACONS

Valentine Schreiner  
Friederich Dannwolff  
Carl Schell  
Georg Klem

Joachim Stroeever  
Michael Stocker  
Matthais Spengler  
Adam Boehm  
Matthias Nied  
Wilhelm Michel  
Johann Friederich Riehl  
Andreas Michel  
George Joss  
Christian Schryack  
Michael Kolb  
Jacob Fauth  
Hannss Jerg Fuchs  
Jacob Hoff, Jr.  
Jacob Lutz  
Leonhard Weeber  
Bernhard Hoffman  
Jerg Houd  
John Jeremias Myer  
Johannes Schellman  
Georg Burkhardt  
Felty Soutter  
Johannes Weygel  
Mattheus Eberts  
Johan Hildenbrand  
Peter Andra (his mark)  
Christian Roth (his mark)  
Lucas Fleck  
Kilian Streiter (his mark)  
Henrich Huber  
Christoph Berger  
Georg Adam Durzenbech (his  
mark)

Johannes Heffner  
Christoph Woelffle  
Christian Scholl  
Heinrich Wehage  
Johan Michael Witmeyer, D.  
Jacob Wald  
Johannes Haass  
Jacob Hoff (his mark)  
Jacob Schneider (his mark)  
Georg Schaaf (his mark)  
Melcher Doeblen  
Conrad Lechleiter  
Johanes Lieawalck  
Mathias Hirschman  
Adam Ox  
Johann Adam Ebert  
Johan Michel Fey  
Christoph Schmidt  
Tobias Reissner  
Joseph Hartmann  
Jacob Beyer  
Jacob Welder (his mark)  
Johan Simon Fey  
Jacob Herrmann  
Friedrich Uselmann  
Jacob Jung  
Georg Michael Keller  
Michael Kottoering  
Mathias Hartmeyer (his mark)  
Michael Allex  
George Hutzell  
Jacob Miller  
Christian Steiner  
Friedrich Missel (his mark)  
Samuel Mueller  
Johan Georg Weysharr  
Henrich Zeiler  
Johannes Letter, Junior  
Michael Kolb, Junior  
Georg Krueger  
Godlop Miller  
Johannes Kauffman

## APPENDIX C

### MEMBERS OF THE CONGREGATION IN 1796 (Names Signed to the Resolutions of June 26, 1796)

Michael Roemer	Christopher Bernheiser
Michael Stocker	Jess Meberi
Christian Steiner	John Fessler
Heinrich Gernhart	Michael Bach
Heinrich Zeiler	Charles Schell
Jacob Medtart	Frederick Scholl
Michael Allix	Daniel Keissel
Jacob Jung	Nichlas Heichle
Jacob Miller	William Hauss
Andro Bogen	Henry Schell
Jacob Beyer	Jacob Dorf
Tobias Reissner	George Kocks
George Borchart	Michael Metz
Frederick Beierle	Christopher Backhert
Samuel Miller	Frederick Riel
Michael Kolb, Sr.	Henry Kolb
Frederick Weichsel	Gotlieb Reisner
Adam Geier	George Michael
Feckder Scheiner	Henry Hostetter
Simon Fey	George Krueger
Balsar Hinckel	Gotlob Miller
Henry Lambrecht	Mathew Bartgiss
Jacob Schnoudrigel	Conrad Engelbrecht
Christian G——	Frederick Gickle
Christian Hart	Michael Lehr
Jacob Kern	Frederick Lehr
John Meckdennol	Michael Dreissler
Phillip Kilian	Peter Schmit
John Peter	Adam Allix
Christoph Holber	Adam Ebert
Jacob Haux	Peter Meierhefer
Christian Gummert	Michael Kolb, Jr.
Joachim Steever	John Leder
Jacob Kepler	Frederick Miller
Samuel Nicksdorf	Jacob Lester
Jacob Schellman	Adam Hert
Michael Meckhart	Frederick Hepler
Peter Hoffman	Martin Studer
George Baumann	Michael Ott



David Merke  
George Eberts  
Daniel Stauffer  
Michael Reu  
George Datisman  
Henry Nimrod  
Henry Kepler  
Christian Roth  
Jacob Datisman  
Herrane Muszes  
John Gaver  
George Riel  
Charles Bohler  
Adam Strickstock  
George Yost (Jorg Joss)  
Henry Windbichler  
John Stocker  
Andrew Michal  
William Michael  
Michael Leth  
George Schmit  
Henry Derckes  
John Letter  
David Benisch  
Henry Benisch  
George Daub  
Michael Schatz  
Conrad Fecht  
William Debler  
Jacob Hoff

Peter Hoff  
George Halder  
John Schmidt  
William Faut  
Peter Sulzer  
Christian Kiefer  
Jacob Faut  
Balsar Faut  
Ludwig Faut  
Henry Faut  
Michael Miller  
John Kalbfleisch  
Samuel Faut  
Frederick Gleiss  
George Kelro  
Adam Schindler  
Frederick Haeffner  
Adam Reis  
Adam Reis, Jr.  
Michael Steever  
George Meetz  
Jacob Angelberger  
Michael Wachter  
Adam Simon  
Jacob Keller  
Michael Engelbrecht  
Michael Haeffner  
Jacob Duttera  
Conrad Duttera  
George Duttera

## APPENDIX D

### THE BICENTENNIAL ROLL OF THE CONGREGATION

Abb, Mrs. C. H.	Ambrose, Minnie Pearl
Abrecht, Austin E.	Ambrose, Pauline Elizabeth
Abrecht, Clyde S.	Anders, Charles R.
Abrecht, Mrs. Clyde S.	Anders, Mrs. Charles R.
Abrecht, Clyde, Jr.	Anders, Richard Michael
Abrecht, Ruth Octavia	Anderson, James W.
Abrecht, Grayson S.	Anderson, Mrs. James W.
Abrecht, Mrs. Grayson S.	Anderson, James William, Jr.
Abrecht, Lewis E.	Anderson, Woodrow Wilson
Abrecht, Charlotte Estelle	Anderson, Mary Elizabeth
Abrecht, Mary Louise	Anderson, Mrs. William Y.
Abrecht, Bernard	Andrews, Mrs. Lundy W.
Abrecht, Mrs. Robert N.	Angleberger, Mrs. Margaret A.
Abrecht, Robert	Angleberger, Millard M.
Abrecht, Mrs. Wm. F.	Angleberger, Mrs. Millard M.
Adams, Frank	Angleberger, Ward A.
Adams, Mrs. Frank	Angleberger, Mrs. Ward A.
Adams, John Q.	Angleberger, Grace E.
Albaugh, Donald F.	Arnold, David J.
Albaugh, Mrs. Hobart B.	Ausherman, Earl
Albaugh, Howard R.	Ausherman, Mrs. Earl
Albaugh, Mrs. Lena	Ausherman, Mrs. Effie
Albaugh, Ingomar W.	
Albaugh, Mrs. Ingomar W.	Bachman, Franklin H.
Albaugh, Margaret	Bachman, Mrs. Franklin H.
Albaugh, Margaret E.	Baer, Mrs. John R.
Albin, James R.	Baker, Mrs. Albert F.
Albin, Mrs. James R.	Baker, Walter Henry
Albright, Eleanor E.	Baker, Mrs. Walter Henry
Alexander, G. Leon	Bare, Anna Mae
Alexander, Iona C.	Bare, Mrs. Harry V.
Alexander, Meredith H.	Barnett, Mrs. Andrew B.
Alexander, Reeva	Barron, Mrs. Dorothy S.
Alexander, Ross	Bartgis, Kate M.
Allison, Bettie La Rue	Barthlow, Mrs. Russell
Allison, Constance E.	Baumgardner, Bettie M.
Altman, Charles Trail	Baumgardner, Mrs. G. T.
Altman, Mrs. George P.	Baumgardner, Harry D.
Altman, Thomas J.	Baumgardner, Carlton L.
Altman, Mrs. Thomas J.	Baumgardner, Daisy Mae
Altman, Thomas J., Jr.	Baumgardner, Dorothy Lucille
Altman, Mrs. Thomas J., Jr.	Baumgardner, Harry D., Jr.
Altman, A. William	Baumgardner, Mrs. Harry D., Jr.
Altman, Mrs. A. William	Baumgardner, Harry D., III

Baumgardner, John D.	Bobst, Mrs. Alvin
Baumgardner, John F.	Boward, Mrs. C. E.
Baumgardner, Luther A.	Bowers, Charles F.
Bayer, Mrs. Lewis	Bowers, Grayson E.
Beall, Dr. I. W.	Bowers, Mrs. Grayson E.
Beall, Mrs. I. W.	Bowers, G. Hunter
Beard, Hammond	Bowers, Mrs. G. Hunter
Bell, Grace Gladys	Bowers, G. Hunter, Jr.
Bell, Mrs. Summerfield	Bowers, Charles Richard
Bennett, Alton Y.	Bowers, Martin L.
Bennett, Mrs. Alton Y.	Bowers, Mrs. Martin L.
Bentz, Edward	Bowers, Mrs. Mary E.
Bentz, Mrs. Edward	Bowers, Ralph R.
Betson, Mrs. Ralph	Bowers, Laurens N.
Bidle, Raymond L.	Bowers, Mrs. Laurens N.
Bidle, Mrs. Raymond L.	Bowers, Raymond E., Jr.
Biehl, Benjamin	Bowers, Mrs. Raymond E., Jr.
Biehl, Mrs. Benjamin	Boyer, Mrs. Bettie
Biehl, Eva Iola	Boyer, George C.
Biehl, Karinda P.	Boyer, Mrs. George C.
Biehl, Gerald M.	Boyer, John H.
Biehl, Rhoda Naranstin	Boyer, Mrs. John H.
Biehl, Vera A.	Boyer, Lewis H.
Biehl, Glenn E.	Boyer, Mrs. Lewis H.
Biehl, Mrs. Glenn E.	Boyer, Ralph W.
Biehl, Mrs. James A.	Boyer, Mrs. Ralph W.
Biehl, John Selman	Boyer, Robert Lee
Biehl, Mrs. John Selman	Boyer, William E.
Bierley, Betty Jane	Brandenburg, Mrs. Frank
Biggs, Baxter	Brandt, Mrs. Hal Boyer
Biggs, Mrs. Baxter	Brengle, Frank E.
Biggs, Mrs. James	Brengle, Mrs. Frank E.
Biser, Irving S.	Brengle, Mrs. William E.
Biser, Mrs. Irving S.	Brice, Albert L.
Bjorlee, Ignatius	Brice, Mrs. Albert L.
Bjorlee, Mrs. Ignatius	Broadrup, Dr. Charles E.
Blackston, Mrs. Clara C.	Broadrup, Mrs. Charles E.
Blackston, Guy	Brown, William L.
Blackston, Mrs. Guy	Bruchey, Bettie J.
Blentlinger, C. Leslie	Bruchey, Harry W. E.
Blentlinger, Nellie E.	Bruchey, Mrs. Mary I.
Blumenauer, Mrs. Charles	Bruchey, M. Genevieve
Blumenauer, Robert	Bruchey, Pauline
Blumenauer, Betty Leona	Burch, F. Virginia
Boone, Mrs. Charles J.	Burck, Louis M.



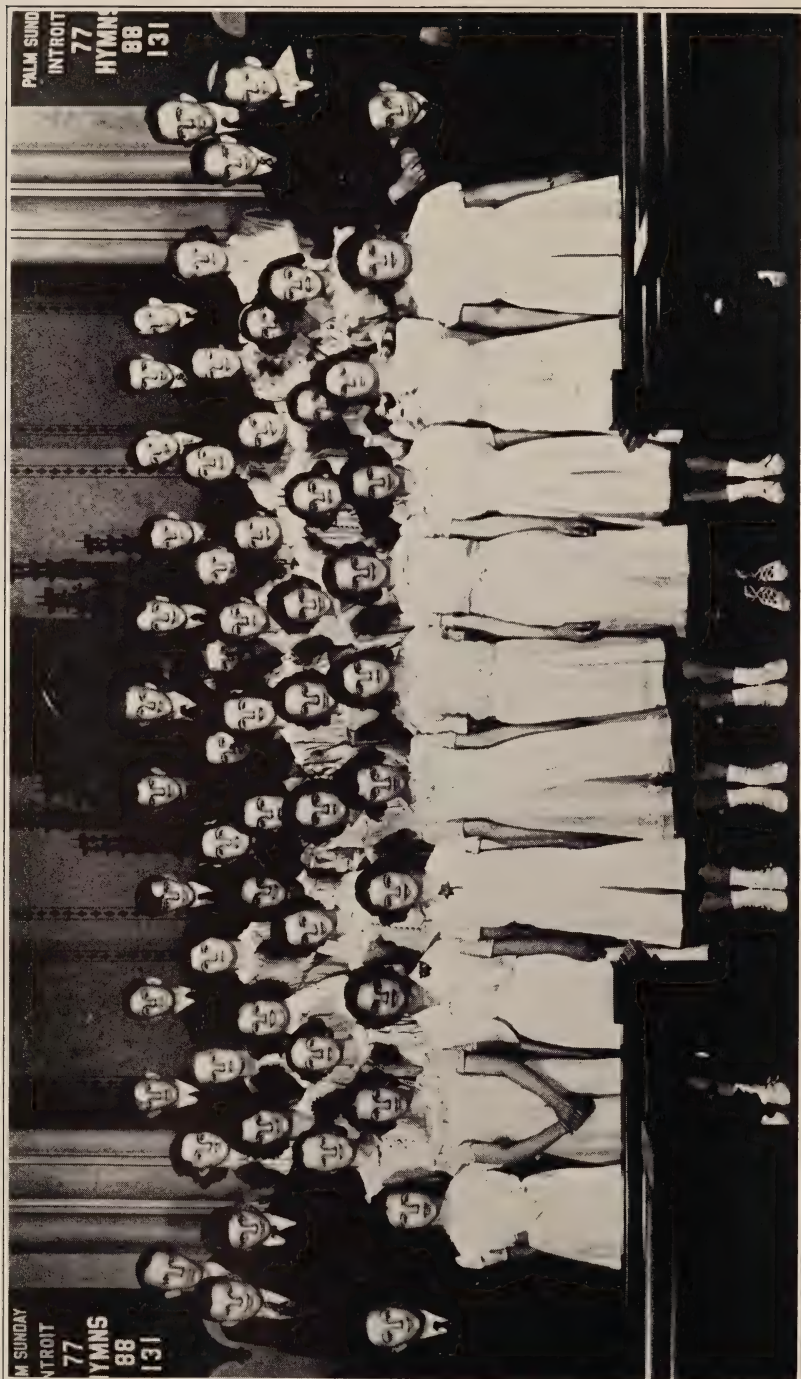
- Burck, Mrs. Louis M.  
Burdette, Travers D.  
Burger, Mrs. Mary Alice  
Burger, Mary H.  
Burke, Mrs. Clara Castle  
Burras, Lionel L.  
Burrier, C. Frank  
Burrier, Mrs. C. Frank  
Bussard, Clarence A.  
Bussard, Mrs. Clarence A.  
Bussard, Katherine R.  
Bussard, Joseph Edward  
Bussard, Mrs. Joseph Edward  
Bussard, C. Lease  
Bussard, Mrs. C. Lease  
Bussard, Raymond H.  
Bussard, Mrs. Raymond H.  
Butcher, Charles T.  
Butcher, Mrs. Charles T.  
Butcher, Mary V.  
Buxton, F. Vernon  
Buxton, Mrs. F. Vernon
- Cade, Marjorie  
Carbaugh, Mrs. Melvin  
Carbaugh, Melvin, Jr.  
Carbaugh, Pauline Louise  
Carty, Clarence C.  
Carty, Mrs. Harry E.  
Carty, J. Philip  
Carty, James Walker  
Carty, Mrs. James Walker  
Castle, Bessie L.  
Castle, Grace  
Castle, Harry C.  
Castle, Mrs. Harry C.  
Castle, Mollie  
Cavell, Mrs. Albert E.  
Chew, Irving R.  
Chew, Mrs. Irving R.  
Clark, Mrs. Dorothea  
Clem, John M.  
Cline, Betty F.  
Cline, Earl W.  
Cline, P. H.
- Cline, Mrs. P. H.  
Cline, Gerald R.  
Cline, Grover  
Cline, Mrs. Grover  
Cline, Margaret K.  
Cline, William H.  
Cline, Mrs. William H.  
Cole, Frank W.  
Cole, Mrs. Frank W.  
Cole, Mrs. Louis  
Collins, Mrs. Charles N.  
Collins, Mrs. Harry C.  
Comm, Sarah E.  
Conrad, Richard N.  
Conrad, Mrs. Richard N.  
Cook, Edna May  
Cook, Mrs. Florence  
Cook, Myrtle M.  
Cook, Wilson  
Cook, Mrs. Wilson  
Cotton, Dorothy L.  
Cramer, Mrs. Harry M., Jr.  
Cramer, Henry E.  
Cramer, Mrs. Henry E.  
Crampton, Helen  
Crawford, Alvin H.  
Crawford, Mrs. Alvin H.  
Crawford, Mrs. Meredith A.  
Crist, Dr. G. Bruce  
Crist, Mrs. G. Bruce  
Crist, George Bruce  
Crone, Mrs. Lillie M.  
Crone, Samuel D.  
Crone, Mrs. Samuel D.  
Crone, Virginia  
Cronise, Clayton H.  
Cronise, Mrs. Clayton H.  
Cronise, Katherine A.  
Crothers, Charles R.  
Crothers, Mrs. Daisy A.  
Crothers, Harriet R.  
Crum, Glenn R.  
Crum, Mrs. Glenn R.  
Crum, Beverly G.  
Crum, George H. S.

- Crum, Mrs. George H. S.  
Crum, George H.  
Crum, Isabel L.  
Crum, Mrs. Raymond  
Crum, Mrs. Thomas J.  
Culler, Floyd L.  
Culler, Mrs. Floyd L.  
Culler, Floyd L., Jr.  
Culler, Mrs. George B.  
Culler, P. H.  
Culler, Mrs. P. H.  
Culler, Katherine M.  
Culler, Margaret O.  
Culler, Thelma R.  
Cummings, James R.  
Cummings, Mrs. John H.  
Cutsail, Roy C.  
Cutsail, Mrs. Roy C.  
Cutsail, LeRoy B.  
Cutsail, Lucille Cordelia  
Cutsail, Monroe Grayson  
Cutsail, Walter B.  
Cutsail, Mrs. Walter B.
- Danner, Walter A.  
Danner, Mrs. Walter A.  
Danner, Walter, Jr.  
Dansberger, George  
Dansberger, Harry G.  
Dansberger, Millard  
Dansberger, Russell  
Dansberger, Hattie V.  
Darkis, Gideon T.  
Darkis, Mrs. Gideon T.  
Darkis, Mrs. Maria  
Darner, Hazel May  
Darner, Mrs. William E.  
Darr, William N.  
Darr, Mrs. William N.  
Davis, Darlene E.  
Davis, George E.  
Davis, Mrs. George E.  
Davis, Elizabeth C.  
Davis, Mrs. Elmer S.
- Davis, Evelyn A.  
Davis, Harry M.  
Davis, Mrs. James H.  
Davis, Mrs. John N.  
Davis, Maud E.  
Davis, Naomi  
Davis, Pauline M.  
Davis, Ruth V.  
Davis, William J.  
DeLashmutt, William R.  
DeLaughter, Mrs. Elias D.  
Derr, Mrs. A. H.  
Derr, Melvin H.  
Derr, Mrs. Melvin H.  
Devilbiss, Eileen V.  
Dill, Mamie E.  
Dill, Margrete  
Diller, Mrs. Ursa M.  
Dinterman, Betty J.  
Dinterman, Jesse H.  
Dinterman, Mrs. John  
Dixon, Melvin Q.  
Dixon, T. Clayton  
Dixon, Mrs. T. Clayton  
Dixon, Myrtle  
Dixon, Mrs. Wm. Bradley  
Doll, Bettie W.  
Doll, Clifford  
Doll, Frank A.  
Doll, Mrs. Frank A.  
Doll, Roger A.  
Doll, Mrs. Roger A.  
Dorsey, George A.  
Dorsey, Mrs. John R.  
Doub, James E.  
Doub, Mrs. James E.  
Doub, James E., Jr.  
Doub, E. Virginia  
Dronenburg, Charlotte L.  
Dronenburg, J. M.  
Dronenburg, Mrs. J. M.  
Dronenburg, Mrs. J. J.  
Dronenburg, James M.  
Dronenburg, Rebecca C.  
Dronenburg, Ruth Ella

Dudrow, Mrs. Robert F.	Eyler, Raymond
Dunn, Harvey E.	Eyler, Mrs. Raymond
Dunn, Mrs. Harvey E.	
Dunn, Esterly H.	Fagan, Edgar
Dutrow, D. T.	Fagan, Mrs. Edgar
Dutrow, Mrs. D. T.	Fagan, Mrs. Lawrence E.
Dutrow, Dorothy V.	Fagan, Kenneth F.
Dutrow, Grayson	Fagan, Lewis F.
Dutrow, Mrs. Grayson	Fagan, Mrs. Lewis F.
Dutrow, Millard	Fagan, Lewis F., Jr.
Dutrow, Harold	Fagan, Osborne H.
Dutrow, Mrs. Harold	Falk, Mrs. John W.
Dutrow, Norman L., Jr.	Falk, Henry F.
Dutrow, Shirley V.	Falk, James H.
	Falk, Margaret W.
Eader, Charlotte E.	Farnsworth, Mrs. Edward D.
Eader, Pearl L.	Faust, Mrs. Charles A.
Eader, Mrs. Edward	Favorite, Agnes E.
Eichelberger, Mrs. Emmett	Favorite, Mrs. John W.
Eichelberger, Eleanor A.	Feaga, Russell S.
Eichelberger, Mrs. Minnie	Feaga, Mrs. Russell S.
Eichelberger, Louis E.	Feaga, Russell M.
Eichelberger, Mrs. Louis E.	Federline, Thomas M.
Eichelberger, Louis E., Jr.	Fisher, Harry E.
Eichelberger, Mary F.	Fisher, Mrs. Harry E.
Eichelberger, Mildred L.	Fisher, Pauline L.
Engelberth, Doris A.	Fisher, Wilson E.
Engelbrecht, Jacob L.	Fisher, Mrs. Wilson E.
Engelbrecht, Mrs. Jacob L.	Fisher, Emma Viola
Engelbrecht, Harriett B.	Fisher, George Austin
Engelbrecht, Jacob E.	Fisher, Mrs. Wm. L. O.
Engelbrecht, Margaret V.	Flanigan, Mrs. Emma E.
Engelbrecht, Mary R.	Flanigan, Naomi I.
Engelbrecht, Paul L.	Flanigan, Harvey
Engelbrecht, Mrs. Oliver F.	Flanigan, Mrs. Harvey
Engelbrecht, Oliver F., Jr.	Fleischman, Earl F.
Engle, Tylee B.	Fleischman, Mrs. Earl F.
Engle, Mrs. Tylee B.	Fleischman, J. Lewis
Engle, Stokes K.	Fleischman, Mrs. J. Lewis
English, Mrs. Jonathan D.	Fleming, Edgar C.
English, Grace L.	Fleming, Frederick
Entler, Fred P.	Fleming, Mrs. Frederick
Esworthy, Mrs. John H.	Flook, Mrs. Ella M.
Etzler, Mrs. Ferne Snook	Flook, Myrtle
Eyler, Lester	Flook, Naomi







CONFIRMATION CLASS IN 1938

*First row:* William S. Lambdin, Jr., Mary C. Forney, Margaret E. Walters, Mary N. Mercer, Josephine M. Smith, Virgie L. Murphy, Mary F. Wallace, Helen V. Horine, Evelyn L. Smith, Sarah K. Landauer, Betty J. Winebrenner, Edward E. Tyeryar.

*Second row:* Mary R. Engelbrecht, Elizabeth V. Shaw, Anna J. Gearinger, Constance E. Allison, Bettie M. Baumgardner, Constance I. Harner, Margaret V. Yinger, Evelyn A. Davis, Carolyn I. Powell.

*Third row:* Homer C. Mitchell, Jr., James R. Cummings, Charlotte L. Droneburg, Lois C. Shaw, Marian M. Hargett, Dorothy R. Yinger, Mary F. Eichelberger, Betty J. Roelke, Betty R. Strasberger, Betty J. Bruchey, Mildred R. Stup, Russell L. Linton, Kenneth E. Kefauver.

*Fourth row:* Rev. Gleichman, Blanche E. Stup, Carolyn R. Troupe, Mary E. Kehne, Sarah L. Simpson, Betty LaRue Allison, Doris M. Troupe, Betty F. Cline, Ruth B. Powell, Anna M. Bare, Margaret K. Cline, Dr. Traver.

*Fifth row:* Austin E. Abrecht, Clarence W. Lantz, Charles H. Willard, Russell E. Roberts, Earl W. Cline, Donald F. Albaugh, Herman L. Michael, Jr., Herbert S. Hahn, Jr., Bernard F. Rhoderick, Louis E. Eichelberger, Jr.

M SUNDAY  
INTROIT  
77  
HYMNS  
88  
131

PALM SUNDAY  
INTROIT  
77  
HYMNS  
88  
131

Flynn, Martha  
Fogle, Mrs. A. H.  
Fogle, Roy F. H.  
Fogle, Mrs. Albert  
Fogle, Mrs. Donald P.  
Fogle, Earl  
Fogle, Mrs. Earl  
Fogle, Mrs. Emma  
Fogle, Mrs. Norman F.  
Fogle, Russell M.  
Fogle, Mrs. Russell M.  
Foland, Roger  
Foland, Mrs. Roger  
Forney, Mrs. Walter  
Forney, Mary C.  
Foster, Louise  
Foster, Charlotte Mae  
Fout, Daniel S.  
Fout, Mrs. Daniel S.  
Fout, Eleanor E.  
Fout, Melvin  
Fout, George Baker  
Fout, Guy L., Sr.  
Fout, Mrs. Lucy  
Fout, Paul  
Fout, Pauline F.  
Fout, Ralph D.  
Fout, William Smith  
Fox, Benjamin H.  
Fox, Mrs. Edward H.  
Fox, H. K. C.  
Fox, Mrs. H. K. C.  
Fox, Mrs. Melvin T.  
Frank, Milton A.  
Frank, Mrs. Milton A.  
Frank, Milton A., Jr.  
Free, Mildred I.  
Freed, William  
Freed, Mrs. William  
Fritz, Elmer E.  
Froelich, Mrs. Dayton E.  
Fromke, Mrs. Margaret E.  
Fromke, Harry J.  
Fromke, Mrs. Harry J.  
Fry, Ralph C.

Fry, Mrs. Ralph C.  
Frye, Mrs. Margaret Klipp  
Fulmer, Marshall H.  
Fulmer, Mrs. Marshall H.  
Fulmer, Mrs. Charles Vernon  
Fulmer, Mary Elizabeth H.  
Garber, Mrs. Margaret E.  
Garber, Clara M.  
Garber, Glenn O., Jr.  
Garber, G. David  
Garling, Mrs. Karl  
Gastley, Earl  
Gastley, Mrs. Earl  
Gastley, Frank L.  
Gastley, Mrs. Frank L.  
Gastley, Roy F.  
Gastley, Ralph L.  
Gearinger, Anna J.  
Gearinger, Mrs. E. Russell  
Geasey, Mrs. Ida V.  
Geesey, Mrs. Charles E.  
Geesey, Beatrice V.  
Geisbert, M. Mabel  
Geisbert, Naomi J.  
Geisbert, William R.  
Geisbert, Ross F.  
Geisbert, Mrs. Ross F.  
Geiser, June Elizabeth  
Geisinger, Mabel V.  
Geisinger, Mildred G.  
Gilbert, Mrs. Annie O.  
Gilbert, Charles  
Gilbert, Mrs. Charles  
Gilbert, Harry C.  
Gilbert, Mrs. Harry C.  
Gilbert, H. Clifford  
Gittinger, Mrs. H. Merhl  
Gittings, Mrs. J. W.  
Given, Mrs. Beulah R.  
Gleichman, Rev. Paul H.  
Glisan, Mrs. Orla S.  
Goodhart, Geraldine E.  
Gorman, J. H.  
Gorman, Mrs. J. H.



- Greb, Esther R.  
Green, Douglass M.  
Greystoke, Edward  
Greystoke, Mrs. Edward  
Greystoke, Edward, Jr.  
Greystoke, Violet  
Groff, Mrs. Emma C.  
Grossnickle, Mrs. J. R.  
Grove, Bernard R.  
Grove, Mrs. Bernard R.  
Grove, Mrs. E. T.  
Grove, George E. Babel  
Grove, Grayson B.  
Grove, Helen Betty  
Grove, Mrs. Kathryn  
Grove, Joseph  
Grove, Mrs. Leslie  
Grove, Mrs. Robert L.  
Grove, Mrs. J. Harry  
Grumbine, Edgar Allen  
Grumbine, Mrs. Edgar Allen  
Grumbine, Allen Thomas  
Grumbine, Francis  
Guyton, Leo Russell
- Haberkorn, Addie V.  
Hagan, Henry J. David, Jr.  
Hagan, E. Grace  
Hahn, Adolph  
Hahn, Annie C.  
Hahn, Alonzo Z.  
Hahn, Mrs. Alonzo Z.  
Hahn, Hettye  
Hahn, Mrs. Charles  
Hahn, Russell  
Hahn, Mrs. Russell  
Hahn, Bessie V.  
Hahn, Sadie C.  
Hahn, Herbert S.  
Hahn, Mrs. Herbert S.  
Hahn, Herbert S., Jr.  
Hahn, Dorothy R.  
Hahn, Iva S.  
Hahn, Mrs. John  
Hahn, Lewis
- Hahn, Mrs. Lewis  
Hahn, William A.  
Hahn, Mrs. William A.  
Haines, Betty Jane  
Haines, Mrs. Gherman  
Haines, Harry R.  
Haines, Mrs. Harry R.  
Haller, Allen  
Haller, Mrs. Allen  
Haller, Dorothy LaFrance  
Haller, Elizabeth G.  
Haller, Mrs. Thomas H.  
Haller, Edith M.  
Haller, Edward F.  
Haller, Mrs. Edward F.  
Haller, Jack Stoner  
Haller, Grayson B., Jr.  
Haller, John M.  
Haller, Clara  
Haller, Nettie  
Haller, Elizabeth  
Haller, Noel H.  
Haller, Wilbur D.  
Hamburg, Forney  
Hamburg, Mrs. Forney  
Hammaker, Mrs. Mae Krise  
Hammond, Mrs. Paul B.  
Hamrick, Mrs. T. DeWitt  
Hankey, Isaac L., Jr.  
Hankey, Mrs. Isaac L., Jr.  
Hankey, Mrs. Marcie E.  
Hankey, Mrs. Howard  
Hann, John D.  
Hann, Mrs. John D.  
Hann, Julia Bell  
Hann, William C.  
Hann, Mrs. William C.  
Hargett, Conrad W.  
Hargett, Mrs. Conrad W.  
Hargett, Marian M.  
Hargett, Wilbur C.  
Hargett, Mrs. Wilbur C.  
Harman, Ruth  
Harner, Constance I.  
Harner, H. Karl

Harner, Mrs. H. Karl  
Harp, Mrs. Hubert A.  
Harp, Mrs. Markwood D.  
Harrington, Mrs. Mollie C.  
Harrison, Mrs. L. F.  
Harrison, Mrs. Ralph W.  
Harrison, Mrs. Thelma  
Harrison, Margery T.  
Harrison, Richard F.  
Harrison, William  
Harshman, Mrs. Charles E.  
Hartman, Mrs. Louis A.  
Hartman, Mrs. Ira A. D.  
Haupt, Mrs. Daisy  
Hawling, Mrs. Janet S.  
Heck, Charles K.  
Heck, Mrs. Charles K.  
Heck, Roger P.  
Heck, Mrs. Roger P.  
Hefflefinger, Anna M.  
Heffner, Austin L.  
Heffner, Mary Elizabeth  
Heffner, Luther F.  
Heffner, Mrs. Luther F.  
Heffner, Mrs. Roy  
Heidler, Mrs. Augustus E.  
Hemp, Mrs. David  
Hemp, Mrs. William  
Hendricks, Mrs. George F.  
Hendrix, George W.  
Herman, Mrs. Elroy  
Hershberger, John  
Hershberger, Mayetta  
Herwig, Mrs. Clarence A.  
Herwig, Betty K.  
Hightman, D. Edward  
Hightman, Mrs. D. Edward  
Hildebrand, Mrs. Carl  
Hildebrand, Mrs. Charles  
Hildebrand, Alma  
Hiltner, Guy V.  
Himbury, J. William  
Himbury, Edna R.  
Hoffman, Mrs. Bessie  
Hoffman, Mrs. Charlotte

Hoffman, Mrs. Henry C.  
Hoffman, Roger B.  
Hoffman, Mrs. Roger B.  
Holdcraft, Joseph H.  
Holdcraft, Mrs. Joseph H.  
Holdcraft, Roger  
Hollis, Mrs. Mildred G.  
Hollis, Edgar Harrison  
Hooper, J. Harold  
Hooper, Thelma  
Horine, Grace  
Horine, Helen V.  
Horine, Ruth N.  
Horn, Mrs. Olivia  
Houck, Ella  
House, Mrs. G. H.  
House, Mrs. Gilmore  
Householder, Mrs. George  
Howard, Austin W.  
Howard, Mrs. Austin W.  
Howard, Blanche  
Howard, Earl H.  
Howard, Mrs. Earl H.  
Howard, Walton I.  
Hudson, Mrs. E. J.  
Humm, Mrs. Carrie  
Humm, Helen G.  
Hurd, Edward L.

James, E. Austin  
James, Edward  
James, Mrs. Edward  
James, Carroll S.  
James, Virginia H.  
James, Harry C.  
James, Harry T.  
James, Mrs. Harry T.  
James, Lewis P.  
James, Robert  
James, Mrs. William B.  
Jones, Mrs. Walter C.  
Joyce, Mrs. Michael E.

Kauffman, Mrs. Wilfred R.  
Kaufman, Mrs. Ida M.

- Keefer, Charles M.  
Keefer, Charles S.  
Keefer, Mrs. Charles S.  
Keefer, Richard W.  
Keefer, Cora M.  
Keefer, Elsie May  
Keefer, Mrs. Frank B.  
Keefer, Frank J.  
Keefer, Mrs. Frank J.  
Keefer, George  
Keefer, John H.  
Keefer, Mrs. John H.  
Keefer, Oliver H.  
Keefer, Mrs. Oliver H.  
Kefauver, Mrs. Harmon L.  
Kefauver, Irving S.  
Kefauver, Mrs. Irving S.  
Kefauver, Kenneth E.  
Kefauver, Oscar  
Kefauver, Mrs. Oscar  
Kefauver, Edna  
Kefauver, Mrs. Thelma R.  
Kehne, Cameron C.  
Kehne, Mrs. Cameron C.  
Kehne, Charles H.  
Kehne, Mrs. Charles H.  
Kehne, Robert C.  
Kehne, George B.  
Kehne, John H.  
Kehne, Mary E.  
Kehne, Wilmer D.  
Keiser, Therza  
Keller, Mrs. Robert  
Kemp, Russell L.  
Kemp, Robert A.  
Kemp, Mrs. Robert A.  
Kemp, Stoll D.  
Kepler, Mrs. Clara V.  
Kepler, Homer D.  
Kepler, Mrs. Homer D.  
Kessler, Mary A.  
Killingsworth, Mrs. Albert L.  
King, Eileen Miller  
King, Ernest O.  
King, Hilda  
Kinna, James E.  
Kinna, Mrs. James E.  
Kintz, Lewis M.  
Kipe, Mrs. Samuel W.  
Klein, Charles E.  
Klein, Mrs. Charles E.  
Klein, Alvin  
Klein, C. Cyril  
Klein, Mrs. C. Cyril  
Klein, Robert E.  
Klein, Betty I.  
Kline, Annabel C.  
Kline, Mrs. Austin F.  
Kline, Charles D.  
Kline, Clara G.  
Kline, Mollie A.  
Kline, Mrs. Claude K.  
Kline, Ella May  
Kline, John L.  
Kline, Louis  
Kline, Robert L.  
Kline, Mrs. Robert L.  
Kline, Mrs. George F.  
Kline, George W.  
Kline, Mrs. James M.  
Kline, Marion V.  
Kline, Mrs. Oscar D.  
Kline, William H.  
Kline, Mrs. William H.  
Kline, Dorothy E.  
Kline, Blanche  
Kline, Roy Albert  
Klipp, Charles H.  
Klipp, Mrs. Charles H.  
Klipp, Charles H., Jr.  
Klipp, Mary Ellen  
Klipp, Robert H.  
Knipple, Franklin C.  
Knipple, Ruth  
Knodle, Mrs. Benton C.  
Kolb, Mrs. Alice B.  
Kolb, Earl A.  
Kolb, Mrs. Earl A.  
Kolb, Elsie S.  
Kolb, Jesse W.



Kolb, Mrs. Jesse W.  
Kolb, Jesse W., Jr.  
Kolb, Mrs. Jesse W., Jr.  
Kolb, John  
Kolb, John, Jr.  
Kolb, Mrs. John, Jr.  
Koogle, Alice R.  
Koogle, Cora  
Koogle, Lillie M.  
Kreh, Arthur H.  
Kreh, Mrs. Charles F.  
Kreh, George P.  
Kreh, C. Herbert  
Kreh, Mrs. C. Herbert  
Kreh, William Brace  
Kreh, Harriette N.  
Kreh, Howard L.  
Kreh, John F.  
Kreh, Mrs. John F.  
Kreh, Grace Catherine  
Kreh, Helen E.  
Kreh, Mrs. Charles  
Krise, Mrs. Calvin  
Kuhn, Philip T.  
Kumler, Mrs. Myrtle C.  
Kusmaul, Mrs. Carrie V.  
Kusmaul, Helen  
  
Lambdin, William S.  
Lambdin, Mrs. William S.  
Lambdin, William S., Jr.  
Landauer, Mrs. Irving M.  
Landauer, Sarah K.  
Landis, W. McCleery  
Lantz, Clarence W.  
Lantz, Mrs. Clarence W.  
Lantz, Clarence W., Jr.  
Lantz, U. S. Grant  
Lantz, Mrs. U. S. Grant  
Lantz, Glenn S.  
Lantz, George R.  
Lantz, Samuel G.  
Lantz, Merhl A.  
Lantz, Norman C.  
Lantz, Mrs. Norman C.

Lassiter, Mrs. Edward  
Lease, Mrs. Charles  
Lease, C. Edward, Jr.  
Lease, Clara E.  
Lease, Mrs. Harvey R.  
Lease, Mrs. Nicholas  
Leather, Mrs. James  
Leatherman, Mrs. Annie  
Leatherman, Margaret Heerd  
Leatherman, Mrs. Donald E.  
Lee, Mrs. William  
Lenhart, Clemon H.  
Lenhart, Mrs. Clemon H.  
Lenhart, W. Talmadge  
Lenhart, Ruthellen  
Lenhart, Raymond W.  
Lenhart, Mrs. Raymond W.  
Lenhart, James K.  
Lenhart, Mrs. Thomas A.  
Lentz, John H.  
Lentz, Mrs. John H.  
Lescalleet, Mrs. Melvin  
Leslie, Elmer  
Leslie, Mrs. Elmer  
Leslie, Dorothea V.  
Lewis, George E.  
Lewis, Mrs. George E.  
Lewis, Margaret V.  
Lewis, Mrs. George J. B.  
Liday, Mrs. Sadie L.  
Linton, Russell L.  
Linton, Ruth K.  
Lipps, John T.  
Little, Agnes V.  
Little, Mrs. Netlee  
Little, Mrs. Virgie  
Lloyd, Mrs. Ethel  
Lloyd, Florence M.  
Lloyd, Mary  
Lloyd, Ruth  
Lochner, Mrs. Harry A.  
Lochner, Henry N.  
Lochner, Mrs. Henry N.  
Lochner, Julius F.  
Long, Etta E.

Long, Mrs. Elizabeth  
Long, Mrs. W. A.  
Long, Blanche E.  
Longstreet, Robert  
Longstreet, Mrs. Robert  
Looker, Mrs. Edward  
Loy, Isaiah N.  
Lyman, Mrs. James

MacGill, Mrs. Amelia  
MacMunn, Mrs. Bessie E.  
McCabe, Mrs. John A.  
McCoy, Doris Forney  
McCracken, George  
McGaha, Alice  
McGaha, Austin W.  
McGaha, Mrs. Austin W.  
McGaha, Claud W.  
McGaha, Mrs. Claud W.  
McGaha, Earl F.  
McHenry, Mrs. Minnie  
McKinley, Helen E.  
McKinley, Mrs. Sarah  
McKinney, Mrs. Katherine

Mackley, Ruth E.  
Mackley, K. Virginia  
Magaha, Mrs. G. Ernest  
Magaha, E. Paul  
Magaha, Mrs. E. Paul  
Magaha, Mrs. Milburn  
Magalis, Mrs. Maud  
Mankin, Mrs. Richard B.  
Maple, Mrs. Alfred H.  
Markey, Willard H.  
Markey, Mrs. Willard H.  
Markey, Nancy V.  
Markey, D. John, Jr.  
Markey, Mrs. D. John, Jr.  
Markoe, Mrs. William G.  
Markoe, Helen C.  
Marman, Mrs. Charles  
Martin, Elizabeth C.  
Martin, Mrs. G. Roy  
Martz, Walter C.

Martz, Mrs. Walter C.  
Martz, Irene J.  
Martz, Walter A.  
Martz, Mrs. Charles W.  
Martz, Miriam K.  
Mason, Mrs. Arthur  
Mathias, Minnie E.  
May, Charles  
May, Mrs. Charles  
May, Harvey  
May, Mrs. Harvey  
May, James Elmer  
May, Margaret E.  
Mehrling, Mrs. Charles A.  
Mehrling, Mrs. Sadie E.  
Mehrling, Nellie L.  
Meier, Henry  
Meister, Mrs. Fred  
Meitzler, C. Elmer  
Meitzler, Mrs. C. Elmer  
Meitzler, Elizabeth V.  
Meitzler, Oland  
Meitzler, Mrs. Oland  
Mercer, Albert M.  
Mercer, Mrs. Albert M.  
Mercer, Mrs. George  
Mercer, Grayson H.  
Mercer, Mrs. Grayson H.  
Mercer, Leona G.  
Mercer, Grayson Wilson, Jr.  
Mercer, Helen M.  
Mercer, Kathleen H.  
Mercer, Mary N.  
Mercer, Owen  
Mercer, R. Audrey  
Mercer, Dorothy  
Mercer, Victor G.  
Michael, Ernest D.  
Michael, Mrs. Ernest D.  
Michael, Mrs. Grover L.  
Michael, Herman L., Jr.  
Michael, Jesse H.  
Michael, Mrs. Jesse H.  
Michael, H. Lavier  
Michael, Mrs. H. Lavier

Michael, Mary Jane	Moberly, Mehrl, Jr.
Michael, Preston E.	Moberly, Jean
Michael, Mrs. Preston E.	Moberly, William
Michael, Theodore J.	Moberly, J. Kenly
Miller, Byron K.	Mobley, Edward S.
Miller, Charles W.	Mobley, Mrs. Edward S.
Miller, Mrs. Charles W.	Mobley, Edward S., Jr.
Miller, Daisy M.	Mobley, George L.
Miller, Mrs. George L.	Mobley, George L., Jr.
Miller, Alma C.	Mobley, G. Edwina
Miller, Anna Mae	Mobley, Paul E.
Miller, M. A. Elizabeth	Mobley, W. Scott
Miller, William H. S.	Mobley, Clarence G.
Miller, George E.	Mock, Mrs. J. Herman
Miller, Harry W.	Mock, Helen F.
Miller, Mrs. Harry W.	Mock, Charles
Miller, M. Elizabeth	Mohler, Mrs. Ruth E.
Miller, John C.	Moore, LeRoy L.
Miller, Mrs. John C.	Moore, Mrs. LeRoy L.
Miller, John S.	Moore, William H.
Miller, Mrs. John S.	Moore, Mrs. William H.
Miller, Lenora	Moore, Maralee E.
Miller, J. Marshall	Moore, Shandren C.
Miller, Mrs. J. Marshall	Moore, William M.
Miller, Edith M.	Moore, Wilson E.
Miller, Virginia H.	Morgan, Mrs. Austin
Miller, Mabel	Morgan, Charles
Miller, Mildred B.	Morgan, Mrs. Charles
Miller, William E.	Moser, Mrs. Albert B.
Miller, Mrs. William E.	Moser, Dorothy A.
Mitchell, Homer C., Jr.	Moser, Mae
Moberly, Mrs. Donald	Moss, Mrs. Robert
Moberly, Mrs. E. F.	Mount, William R.
Moberly, Beulah D.	Mount, Mrs. William R.
Moberly, Ruth	Mount, Wm. Robert, Jr.
Moberly, Elizabeth H.	Mulcahey, Mrs. John
Moberly, Levi	Mullinix, Mrs. L. E.
Moberly, Mrs. Levi	Mumford, Dorothy M.
Moberly, Davis Lee	Murphy, Mrs. John H.
Moberly, Lewis E.	Murphy, Virgie Lee
Moberly, Mrs. Lewis E.	Murray, Mrs. Charles C.
Moberly, Mehrl F.	Murray, Elwood M.
Moberly, Mrs. Mehrl F.	Murray, Luther F., Jr.
Moberly, Barbara R.	Musser, E. R., Jr.
Moberly, Muriel H.	Musser, Mrs. E. R., Jr.



Musser, Cornelia C.  
Mussetter, Mrs. H. S.  
Myers, Ernest L.  
Myers, Mrs. George C. F.  
Myers, Mrs. F. Ross  
  
Nikirk, Charles F.  
Nikirk, Edwin F.  
Nikirk, Mrs. Glenn R.  
Nikirk, Robert M.  
Nikirk, Ruth N.  
Nikirk, Welty S.  
Nixdorff, George D.  
Norwood, Mrs. Ambrose M.  
Notnagle, Franklin  
Notnagle, Mrs. Franklin  
Notnagle, Mary R.  
Null, Clyde  
Null, Norma Catherine  
Null, Mrs. Virgie  
Nusbaum, Mollie  
Nussmaul, Carrie V.  
Nusz, Ralph E.  
Nusz, Mrs. Ralph E.  
  
Ochs, Mrs. Herbert R.  
Oden, Edward P.  
Oden, Mrs. Edward P.  
Oden, Dorothy  
Ogle, Dorothy V.  
Ogle, George W.  
Ogle, Mrs. George W.  
Ogle, Thomas A.  
Ogle, Mrs. Laura V.  
Ogle, Sadie V.  
O'Hare, Ethel  
O'Harra, John L.  
O'Harra, Mrs. John L.  
Opel, Charles, Jr.  
Opel, Mrs. Charles, Jr.  
Opel, Horace  
Orrison, Herman  
Orrison, Mrs. Herman  
Ott, Hal Lee T.  
Ott, Mary C.

Palmer, Mrs. Floyd  
Palmer, Grayson E.  
Palmer, Mrs. Grayson E.  
Palmer, Edgar B.  
Palmer, Victor S.  
Partridge, Mrs. William  
Pearce, Mrs. Charles N.  
Peomroy, Mrs. Arthur  
Petrott, Mrs. Francis  
Pettingall, Mrs. Ernest E.  
Pettingall, G. Ernestine  
Pettingall, Raymond, Jr.  
Pfieffer, Mrs. Ruth  
Phebus, Mrs. Laurens E.  
Plunkert, Mrs. Paul A.  
Plunkert, Evelyn M.  
Pomeroy, M. Dolores  
Poole, Delbert C.  
Poole, Mrs. Delbert C.  
Poole, V. Frances  
Poole, George  
Poole, Mrs. George  
Potter, Helen  
Powell, Mrs. Roger  
Powell, William C.  
Powell, Mrs. William C.  
Powell, Carolyn I.  
Powell, Ruth B.  
Powell, John J.  
Powell, Mary Virginia  
Powell, Ernestine K.  
Putman, J. Fred  
Putman, Mrs. J. Fred  
Putman, J. J.  
Putman, Lewis W.  
Putman, Mrs. Lewis W.  
Putman, Francis J.  
Putman, Lester W.  
Putman, Mrs. Lester W.  
Putman, Ralph A.  
Pyle, Zeno  
Pyle, Mrs. Zeno  
  
Quinn, Mrs. Roger

- Raabe, Mrs. Henry C.  
Ramsburg, Mrs. Claggett  
Ramsburg, Gertrude  
Ramsburg, Jesse C.  
Ramsburg, Mrs. Jesse C.  
Ramsberg, Maurice  
Ramsberg, Mrs. Maurice  
Ranneberger, E. N.  
Ranneberger, Mrs. E. N.  
Ransom, Samuel J.  
Ransom, Mrs. Samuel J.  
Rau, Dr. Rudolph M.  
Rau, Mrs. Rudolph M.  
Rau, Marion M.  
Rau, Sarah T.  
Redmond, Mrs. Chester  
Redmond, Mildred L.  
Reeder, Mrs. Ernest W.  
Reeder, Donald  
Reeder, Theodore  
Reeder, Mrs. Theodore  
Reich, Benjamin F.  
Remsberg, Mrs. Gerald G.  
Renn, Alta V.  
Renn, Alvey V.  
Renn, Mrs. Alvey V.  
Renn, Charles C.  
Renn, Mrs. Charles C.  
Renn, Mrs. Charles L.  
Renn, Eli Charles  
Renn, Mrs. Eli Charles  
Renn, Austin P.  
Renn, Ida F.  
Renn, George D.  
Renn, Richard LeRoy  
Renn, John S.  
Renn, Mrs. John S.  
Renn, Elmira  
Renn, A. Irvin  
Renn, Mrs. A. Irvin  
Renn, John, Jr.  
Renn, Mrs. John, Jr.  
Rentzell, Mrs. Carl  
Rhoades, Mrs. Mary Ann  
Rhoades, Clinton  
Rhoades, L. Clinton  
Rhoderick, Bernard F.  
Rhoderick, Elmer  
Rhoderick, Mrs. Elmer  
Rhoderick, Eleanor A.  
Rhoderick, Joseph F.  
Rhoderick, Joseph V.  
Rhoderick, Miriam A.  
Rhoderick, Vernon F.  
Rhoderick, W. Elkins  
Rice, Arnold L.  
Rice, Mrs. Arnold L.  
Rice, Mrs. Bertha A.  
Rice, Bertha  
Rice, Austin L.  
Rice, Donald B.  
Rice, John E.  
Rice, Thomas W.  
Rice, Earl J.  
Rice, Mrs. Earl J.  
Rice, J. Clayton  
Rice, Mrs. J. Clayton  
Rice, Josiah O.  
Rice, Mrs. Josiah O.  
Rice, Russell E.  
Rice, Mrs. Simon C.  
Rice, Mrs. William C.  
Rice, M. Paul  
Riddlemoser, Mrs. Charles J.  
Ridgely, Arthur P.  
Ridgely, Mrs. Arthur P.  
Ridgely, Virginia M.  
Ridgely, Charles F.  
Ridgely, M. Evelyn  
Ridgely, Frank S.  
Ridgely, Mrs. Frank S.  
Rippeon, Mrs. Arthur T.  
Ritter, Rev. Charles L.  
Ritter, Mrs. Charles L.  
Roberts, Dessie Rebecca  
Roberts, Mrs. Joseph H.  
Roberts, Russell E.  
Robinson, Mrs. Charles E.  
Roelke, Betty J.  
Roelke, Earl

Roelke, Mrs. Gertrude Murray	Schmidt, Mrs. William F.
Roelke, Earl, Jr.	Schrodel, Charles S.
Roelke, Mrs. Earl, Jr.	Schrodel, Mrs. Charles S.
Roelke, Charles W.	Schroeder, Albert A.
Roelke, Harold W.	Schroeder, Florence G.
Roelke, Mrs. Robert E.	Schroeder, Harry O.
Roelkey, Mrs. F. Lillian	Schroeder, Mrs. Harry O.
Rogerville, John	Schroeder, Herbert S.
Romsburg, Mrs. Paul E.	Schroeder, Maria E.
Roop, Beula Ann	Schroeder, Ralph E.
Roser, Guy C.	Schroeder, Roy S.
Roser, Mrs. Guy C.	Schroeder, Mrs. Roy S.
Rowe, Mrs. Harry	Schroeder, Frances Ann
Rowe, Lewis	Schuoler, Mrs. Albert
Rowe, Mrs. Lewis	Schuoler, Gretchen
Rowe, Barbara S.	Schwearing, Harley
Rumpf, George R.	Schwearing, Mrs. Harley
Rumpf, Mrs. George R.	Schwearing, Catherine
Rumpf, Robert L.	Schwearing, Melvin
Rupp, Mrs. Robert	Schwearing, Mrs. Melvin
	Scott, Albert M.
Sahm, Maggie R.	Scott, Mrs. Albert M.
Saltzman, Edward K.	Scott, Mary C. VanFossen
Sanner, Emmons C.	Seachrist, Mrs. Grace
Sanner, Mrs. Emmons C.	Seachrist, John
Sanner, Charles S. V.	Seachrist, Richard
Sanner, Chauncey M.	Secrist, Mrs. Annie R.
Sanner, Mrs. Lena	Seeger, Charles F.
Sanner, Staley V.	Seeger, Mrs. Charles F.
Scheel, Edward C.	Seeger, Earl
Scheel, Fannie	Seeger, Mrs. Earl
Scheel, Philip	Seeger, Harry P.
Schell, Duvall	Seeger, Mrs. Harry P.
Schell, John E., Jr.	Seeger, Katie
Schermerhorn, Mrs. Anna Boyer	Seeger, Mary L.
Schildknecht, Mrs. Calvin	Seeger, Philip
Schildknecht, C. Everett	Seeger, Mrs. Philip
Schildknecht, May E.	Seeger, Anna L.
Schildknecht, Roy C.	Seeger, K. Elizabeth
Schildknecht, Mrs. Roy C.	Seeger, A. Melvin
Schilknecht, William R.	Seeger, Wilbur M.
Schilling, Mrs. Henry	Seeger, Mrs. Wilbur M.
Schleigh, Grace E.	Seiss, Raymond S.
Schmick, Mrs. John C.	Shaffer, Emmert L.
Schmidt, Mrs. Minnie	Shaffer, Mrs. Emmert L.



- Shaffer, Lemuel D.  
Shaff, Alton E.  
Shaff, Mrs. Lettie G.  
Shaff, Hazel I.  
Shank, Katie I.  
Shank, Mrs. Minnie C.  
Shankle, Mrs. Frank M.  
Shankle, Mrs. James W.  
Shankle, Earl  
Shankle, Lavier T. D.  
Shankle, Steiner G.  
Shankle, Mrs. Steiner G.  
Shankle, William H.  
Shankle, Mrs. William H.  
Shaw, Mrs. Breckenridge  
Shaw, John L.  
Shaw, Charles Henry  
Shaw, Chester C.  
Shaw, Elizabeth V.  
Shaw, Levi C.  
Shaw, Mrs. Levi C.  
Shaw, Lois C.  
Shaw, Harry B.  
Shaw, Mrs. Harry B.  
Shearer, Mrs. Annie C.  
Shelton, Celeste G.  
Shepley, Austin V.  
Shepley, Mrs. Austin V.  
Sherald, Mrs. Arthur  
Shipley, Bertha M.  
Shipley, Harry M.  
Shipley, Anita  
Shipley, Charles F.  
Shipley, Mrs. J. Fred  
Shoemaker, Earl  
Shoemaker, Mrs. Emma L. Harris  
Shook, Mrs. Carroll T.  
Shuff, Mrs. Leonard A.  
Shuffler, Irving L.  
Shuffler, Mrs. Irving  
Shull, Rev. C. H., Ph.D.  
Shull, Mrs. C. H.  
Shull, C. J.  
Shull, Mrs. C. J.  
Shull, Nelson  
Shull, Mrs. William  
Sigler, Harry L.  
Sigler, Mrs. Harry L.  
Sigler, Martha Louise  
Sigler, Paul H.  
Simmons, Anna W.  
Simmons, Mrs. Charles E.  
Simmons, James N.  
Simmons, Lizzie  
Simpson, Mrs. Charles W.  
Simpson, Charles W., Jr.  
Simpson, Sarah L.  
Sinclair, Mrs. William C.  
Sinn, Mrs. Threll W.  
Slemmer, William R.  
Slemmer, Mrs. William R.  
Slemmer, William Raymond, Jr.  
Sliger, Mrs. Richard  
Smith, C. Edward  
Smith, Mrs. C. Edward  
Smith, Eleanor V.  
Smith, Chas. Edward, Jr.  
Smith, Mrs. Chas. Edward, Jr.  
Smith, Catherine  
Smith, R. Frank  
Smith, Ray H.  
Smith, Edward N.  
Smith, Mrs. Edward N.  
Smith, Earl J.  
Smith, Evelyn L.  
Smith, Franklin  
Smith, Mrs. Franklin  
Smith, George  
Smith, Mrs. George  
Smith, George E.  
Smith, George W.  
Smith, Mrs. George W.  
Smith, Josephine M.  
Smith, Caroline R.  
Smith, Howard M.  
Smith, Mrs. Howard M.  
Smith, Jesse A.  
Smith, May Ida  
Smith, Olive Goldie  
Smith, Robert L.

- Smith, Mrs. Robert L.  
Smith, Robert L., Jr.  
Smith, Russell W.  
Snook, Carl  
Snook, Mrs. John W.  
Snouffer, Edward N.  
Snouffer, Helen J.  
Snouffer, E. Nelson, Jr.  
Snouffer, James  
Snouffer, Mrs. James  
Snouffer, Roger Van Leer  
Snyder, Katherine L.  
Snyder, Mrs. Margaret  
Snyder, Richard  
Snyder, Samuel  
Sowell, L. L.  
Sowell, Mrs. L. L.  
Spalding, Floyd  
Spalding, Mrs. Floyd  
Specht, James A.  
Specht, William Edgar  
Specht, Jane  
Sponseller, Lewis  
Sponseller, Mrs. Lewis  
Sponseller, Oscar C.  
Sponseller, Mrs. Oscar C.  
Spurrier, Mrs. Gordon  
Spurrier, W. M. Ray  
Staley, Mrs. Monroe  
Staley, Mrs. Samuel  
Staley, Worthington C.  
Staley, Mrs. Worthington C.  
Starner, Bruce  
Starner, Mrs. Bruce  
Starner, Mary Elizabeth  
Starner, Mrs. H. Franklin  
Steel, Mrs. C. E.  
Stephens, Joseph  
Stephens, Mrs. Joseph  
Stevens, Mrs. Augustus  
Stewart, Helen May  
Stewart, Margaret E.  
Stewart, John H.  
Stickell, Mrs. R. Dean  
Stine, Mrs. Cecil  
Stockman, Mrs. J. L. C.  
Stockman, Evelyn I.  
Stoffer, E. E.  
Stoffer, Mrs. E. E.  
Stone, Mrs. Thelma  
Storm, Mrs. William Bartgis  
Storm, Margaret C.  
Storm, Mrs. O. Leonard  
Strailman, Elsie J.  
Strasberger, Betty R.  
Strasberger, Bradley T.  
Strasberger, Mrs. Margaret  
Strasberger, George F.  
Strasberger, Mrs. George F.  
Stride, Irving G.  
Stride, Mrs. Irving G.  
Stride, Mrs. John N. G.  
Strine, Ada M.  
Strine, Mrs. Arthur G.  
Strine, Mrs. Charles A.  
Strine, R. L.  
Strine, Mrs. R. L.  
Stuart, Mrs. Leander S.  
Study, Jewel  
Study, Ruby H.  
Stull, Mrs. Charles E.  
Stull, Mrs. Charles W.  
Stull, John H.  
Stull, Mrs. John H.  
Stull, Garland B.  
Stull, Robert  
Stull, Wilburn  
Stup, Ada  
Stup, Blanche E.  
Stup, Charles W.  
Stup, Mrs. Charles W.  
Stup, Mildred R.  
Stup, C. Robert  
Stup, Howard  
Stup, Mrs. Howard  
Stup, Lloyd R.  
Stup, Mrs. Lloyd R.  
Stup, Monroe  
Stup, Mrs. Monroe  
Stup, William H.

- |                                |                            |
|--------------------------------|----------------------------|
| Stup, Mrs. William H.          | Traver, Mrs. Amos John     |
| Stup, George J.                | Troupe, Charles E.         |
| Stup, Margaret Virginia        | Troupe, Mrs. Charles E.    |
| Stup, W. Wilson                | Troupe, Carolyn R.         |
| Suman, Mrs. Frank              | Troupe, Doris Marie        |
| Suman, Mrs. Lillie             | Troupe, Jane L.            |
| Summers, Mrs. Andrew J.        | Tyeryar, George W. J.      |
| Summers, Charles Hammond       | Tyeryar, Frank             |
| Summers, Mrs. Charles Hammond  | Tyeryar, Mrs. Frank        |
| Summers, Dorothea M.           | Tyeryar, Edward E.         |
| Summers, Edgar M.              | Tyeryar, Franklin          |
| Summers, Mrs. Edgar M.         | Tyeryar, Mrs. Franklin     |
| Summers, Mrs. Fannie E.        |                            |
| Summers, Francis Rufus         | Unglesbee, Alonzo W.       |
| Summers, Mrs. Francis Rufus    | Unglesbee, Mrs. Alonzo W.  |
| Summers, Catherine June        | Urban, Mrs. Ella           |
| Summers, Goldie E.             |                            |
| Summers, John W. B.            | Van Fossen, Aubrey         |
| Summers, Mrs. John W. B.       | Van Fossen, Mrs. Aubrey    |
| Summers, Richard E.            | Van Fossen, Eldred         |
| Summers, Jonas Vernon          | Van Fossen, Mrs. Eldred    |
| Summers, Mark Lee              | Van Fossen, Mrs. Mary C.   |
| Sunday, Cornelius              | Van Fossen, Mary Catherine |
| Sunday, Mrs. Cornelius         | Vetter, Marjorie           |
| Sunday, Jesse L. C.            | Virts, Eugene B.           |
| Sunday, Ralph M.               | Virts, George A.           |
| Suter, Mrs. William F.         | Virts, Mrs. George A.      |
| Sweeney, Elizabeth M.          |                            |
|                                | Wachter, Amanda            |
| Tabler, Helen M.               | Wachter, Ellis C.          |
| Talley, C. W., Jr.             | Wachter, Mrs. Ellis C.     |
| Thackston, Mrs. Bessie Wilhide | Wachter, Martin L.         |
| Thomas, Helen M.               | Wachter, Mrs. Martin L.    |
| Thompson, Anna V.              | Wachter, Merhl F.          |
| Thompson, Mrs. George          | Wachter, Mrs. Merhl F.     |
| Thompson, Robert R.            | Wachter, Stanley           |
| Thompson, Mrs. Robert R.       | Wachter, Walter C.         |
| Titlow, Charles                | Wachter, Mrs. Walter C.    |
| Titlow, Mrs. Charles           | Wachter, William L.        |
| Titlow, Ellen Jane             | Wachter, Mrs. William L.   |
| Titlow, Mary Susan             | Wachter, Genevieve S.      |
| Tobery, Mrs. John Edward       | Wade, Henry T.             |
| Tobery, Melvin                 | Wade, Lena                 |
| Tobery, Mrs. Harvey            | Waldschmidt, Albert        |
| Traver, Rev. Amos John, D.D.   | Waldschmidt, Mrs. Albert   |



Waldschmidt, Delue	Wilcoxen, Mrs. Isabel Kreh
Waldschmidt, Harry	Wiles, Mrs. Jesse
Waldschmidt, James R.	Wiles, Bradley E.
Waldschmidt, Mary Jane	Wiles, Mrs. Bradley E.
Wallace, Walter W.	Wiles, Americus
Wallace, Mrs. Walter W.	Wiles, T. Franklin
Wallace, Eleanor V.	Wiles, Louise V.
Wallace, Mary F.	Wiles, Helen V.
Wallace, Naomi C.	Wiles, Ira M.
Wallace, Thelma	Wiles, Mrs. Ira M.
Walters, Margaret E.	Wiles, Dorothy L.
Walters, Mrs. Nora M.	Wiles, Ruth C.
Walters, Robert	Willard, Charles H.
Waltman, Mrs. Barbara	Willard, Clinton B.
Waltz, Mrs. Gay F.	Willard, Lawrence C.
Waltz, Mrs. Paul C.	Willard, Mary E.
Waltz, Wilson W.	Willard, Rodney E.
Warner, Mary C.	Willard, Joel E.
Wastler, Anna J.	Willard, Mrs. Joel E.
Waters, Maggie	Willard, William B.
Waters, Mary M.	Willard, Mrs. William B.
Waters, Sarah Kate	Willard, Helen
Waters, Samuel	Willard, William Richard
Webster, Mrs. George A.	Willis, William
Welty, P. Hammond	Willis, Mrs. William
Welty, Mrs. Virginia D.	Wills, Mrs. Helen L.
Welty, Virginia R.	Wills, John
Wenzel, George William	Wilson, Mrs. John McE.
Wenzel, Mrs. George William	Wilson, Mrs. Robert
Wertheimer, Charles	Winebrener, Byron A.
Wertheimer, Philip	Winebrener, Mrs. Byron A.
Wertheimer, Mrs. Philip	Winebrener, Betty J.
Wertheimer, Rose K.	Winebrener, Caroline
White, Mrs. Bruce G.	Winebrener, George K.
Whitehill, Mrs. H. Webster	Winebrener, Mrs. George K.
Whitmore, T. Arnold	Winebrener, Mrs. William
Whitmore, Mrs. T. Arnold	Wisner, Mrs. Amelia
Whitmore, Elwood T.	Woerner, Mrs. Addie C.
Whitmore, Mrs. Elwood T.	Woerner, Christopher
Whitmore, Mrs. W. Thomas	Woerner, Mrs. Christopher
Whitter, Mrs. Dewey	Woerner, Kenneth
Wiener, George H.	Woerner, Margaret E.
Wiener, Mrs. George H.	Woerner, Mary Alice
Wiener, Katherine M.	Woerner, Ella M.
Wiener, Margaret G.	Woerner, William C.

Wolfe, Mrs. William R.	Young, Katherine B.
Wood, Mrs. Mark	Young, Russell T.
	Young, Mrs. Russell T.
Yeager, John E.	Young, Helen E.
Yeager, Mrs. John E.	Young, W. Meredith
Yinger, C. Glenn	
Yinger, Mrs. C. Glenn	Zacharias, Horace C.
Yinger, Charles M.	Zacharias, Mrs. Horace C.
Yinger, Mrs. Charles M.	Zeigler, Earl E.
Yinger, Clifford M.	Zeigler, Mrs. Earl E.
Yinger, Mrs. Clifford M.	Zeigler, Betty Marie
Yinger, David E.	Zeigler, Laura L.
Yinger, Mrs. David E.	Zimmerman, Amanda D.
Yinger, Dorothy R.	Zimmerman, Clara E.
Yinger, David H.	Zimmerman, Cephas H.
Yinger, Mrs. David H.	Zimmerman, I. Leslie
Yinger, Fannie	Zimmerman, Mrs. I. Leslie
Yinger, J. Edgar	Zimmerman, Mrs. David E.
Yinger, Mrs. J. Edgar	Zimmerman, D. Ralph
Yinger, Lawrence W.	Zimmerman, Glenn J.
Yinger, Mrs. Valletta	Zimmerman, Mrs. Glenn J.
Yinger, May Ellen	Zimmerman, Grace E.
Yinger, Margaret V.	Zimmerman, Mrs. Katie M.
Yinger, Mollie	Zimmerman, Roscoe D.
Yinger, G. Roger	Zimmerman, Mrs. Agnes A.
Yinger, Mrs. Lewis H.	Zimmerman, Roy M.
Yinger, Nicholas	Zimmerman, Mrs. Roy M.
Yinger, Roger K.	Zimmerman, Betty Irene
Yinger, Roy L.	Zimmerman, R. M., Jr.
Yinger, Russell H. L.	Zimmerman, Thomas L.
Young, M. Austin	Zimmerman, Mrs. Thomas L.
Young, George W.	Zimmerman, Elizabeth
Young, H. Fahrney	Zimmerman, William D.
Young, Mrs. H. Fahrney	Zimmerman, Mrs. William D.
Young, Jerry	Zimmerman, W. Douglas
Young, C. Virginia	Zimmerman, William G.
Young, Mrs. Roger E.	Zittle, Irene

NOTE: Communing membership in the United Lutheran Church is based upon two items, regularity at Communion and regularity in financial support of the Church. In compiling the above membership list these two items were given consideration. It is sincerely hoped that no name has been omitted that should have been included. Every effort has been made to correct the list to April 10th, 1938.—A. J. T.

APPENDIX E  
THE DIRECTORY OF THE CHURCH AND ITS  
ORGANIZATIONS

CHURCH DIRECTORY

Amos John Traver, D.D., *Pastor*  
Paul H. Gleichman, *Assistant Pastor*

CHURCH COUNCIL

*Officers*

Amos John Traver, D.D., *President*  
Earl E. Zeigler, *Vice-President*  
J. Harold Hooper, *Secretary*  
John H. Lentz, *Treasurer*

*Elders*

Edward Bentz  
John D. Hann  
John S. Renn, Sr.  
Worthington C. Staley  
Byron A. Winebrener  
Earl E. Zeigler

*Deacons*

Dr. Charles E. Broadrup  
Clarence A. Bussard  
J. Harold Hooper  
John H. Lentz  
Henry N. Lochner  
Ellis C. Wachter

*Additional Church Officers*

William D. Zimmerman, *Financial Secretary*  
Glenn E. Biehl, *Assistant Financial Secretary*

*Church Choir*

Professor Henry T. Wade, A.A.G.O., *Director and Organist*  
Eleanor A. Eichelberger, *Assistant Organist*  
Mrs. Tylee B. Engle, *President*  
Mrs. Lewis Berger, *Vice-President*  
Clara M. Garber, *Secretary*  
William S. Lambdin, *Treasurer*

*Junior Choir*

Mrs. H. Webster Whitehill, William D. Zimmerman, *Directors*  
Mrs. A. H. Harrington, *Choir Mother*  
Eleanor A. Eichelberger, *Accompanist*

Roger K. Yinger, *Church Sexton*





THE CHURCH COUNCIL IN 1938

*Standing:* Dr. Traver, Clarence A. Bussard, Dr. Charles E. Broadrup, John D. Hann, Henry N. Lochner, William D. Zimmerman, *Financial Secretary*, John H. Lentz, *Treasurer*, Edward Bentz, Rev. Gleichman.  
*Seated:* J. Harold Hooper, *Secretary*, Ellis C. Wachter, John S. Renn, Sr., Earl E. Zeigler, *Vice-President*, Glenn E. Biehl, *Assistant Financial Secretary*, Byron A. Winebrener, Worthington C. Staley.





THE CHURCH SCHOOL OFFICERS IN 1938

*Standing:* Mrs. Edward S. Mobley, Dr. Traver, Mrs. H. Webster Whitehill, Elwood T. Whitmore, William G. Zimmerman, Samuel D. Crone, Jacob L. Engelbrecht, Herbert S. Schroeder, E. Grace Hagan, Mrs. Robert L. Smith, Millard M. Angleberger, Robert L. Smith, Mayetta Hershberger, Sadie C. Hahn, Mrs. Glenn O. Garber, Rev. Gleichman.

*Second row:* Helen M. Mercer, Mrs. C. Cyril Klein, Mrs. Byron A. Winbrenner, Mrs. W. Bartgis Storn, Mrs. Roy S. Schroeder, Mrs. Austin McGaha, Mrs. Amos John Traver, Mrs. Earl E. Zeigler.

*Front row:* Carlton L. Baumgardner, John H. Lentz, James H. Falk, William S. Lambdin, John S. Renn, Sr., Russell A. Hahn, Willard H. Markey, William D. Zimmerman.

## CHURCH SCHOOL DIRECTORY

### ADULT DEPARTMENT

#### *Officers*

Rev. Amos John Traver, D.D., *President*  
Rev. Paul H. Gleichman, *Assistant*  
John S. Renn, Sr., *Superintendent Emeritus*  
James H. Falk, *General Superintendent*  
John H. Lentz, *Assistant Superintendent*  
Jacob L. Engelbrecht, *Assistant Superintendent*  
William G. Zimmerman, *Secretary*  
Russell A. Hahn, *Assistant Secretary*  
Herbert S. Schroeder, *Treasurer*  
Willard H. Markey, *Assistant Treasurer*  
Mrs. Amos John Traver, *Missionary Superintendent*

#### *Managers*

Frank W. Cole	A. Irvin Renn
Jesse W. Kolb	Philip Seeger
Edward P. Oden	Mrs. E. E. Stoffer
Lewis W. Putman	Merhl S. Wachter

Mrs. H. Webster Whitehill, *Chorister*  
A. Melvin Seeger, *Librarian*  
Mayetta Hershberger, *Assistant Librarian*

#### *Orchestra*

<i>Piano</i>	<i>Cornets</i>
Eleanor A. Eichelberger	William H. Kline
	Roy S. Schroeder
<i>Violins</i>	
Homer D. Kepler	<i>Bass</i>
Henry N. Lochner	Albert A. Schroeder
Franklin Frerie	
<i>Trombone</i>	<i>Clarinet</i>
Ralph E. Schroeder	Lewis Sponseller

### ORGANIZED CLASSES IN THE ADULT DEPARTMENT

*"Faithful Few" Class*, Mrs. William F. Hemp, *Teacher*

Mrs. Elvin W. Grossnickle, *President*  
Mrs. Edgar G. Fagan, *Vice-President*  
Mrs. Lewis H. Boyer, *Secretary*  
Mrs. Earl E. Ausherman, *Treasurer*



*Young Men's Class, John L. Shaw, Teacher*

Lemuel D. Shafer, *President*

James M. Dronenburg, *Secretary*

Benjamin H. Fox, *Treasurer*

*Renn's Bible Class, John S. Renn, Sr., Teacher*

Ray Spurrier, *President*

Charles Mock, *Vice-President*

John Clem, *Secretary*

Esterly H. Dunn, *Treasurer*

*Class No. 22, "Glad Circle Society," Mrs. Henry K. C. Fox, Teacher*

Mrs. Henry K. C. Fox, *President Emeritus*

Mrs. T. W. Clem, *President*

Mrs. W. C. Powell, *Vice-President*

Mrs. Glenn J. Zimmerman, *Secretary*

Mrs. Addie C. Woerner, *Treasurer*

*Class No. 24, Daisy Mae Baumgardner, Teacher*

Cornelia C. Musser, *President*

Dorothy P. Hahn, *Vice-President*

Alma C. Miller, *Secretary and Treasurer*

Mary E. Starner, *Assistant Secretary and Treasurer*

*Class No. 33, Edward S. Mobley, Teacher*

A. Owen Mercer, *President*

Staley V. Sanner, *Secretary*

William Miller, *Treasurer*

*Class No. 45, Mrs. G. Roy Martin, Teacher*

Katharine R. Bussard, *President*

Mrs. Margaret Fox, *Vice-President*

Mrs. Sara Stup, *Secretary*

Mrs. Russell Barthlow, *Treasurer*

*Class No. 46, Mrs. Isaac L. Hankey, Jr., Teacher*

M. Jeanette Koons, *Assistant Teacher*

Mary E. Anderson, *President*

Pauline M. Davis, *Secretary*

Reeva Alexander, *Treasurer*

*Class No. 54, "Faithful Workers," Mrs. Harvey J. Flanigan, Teacher*

Mrs. C. E. Steel, Mrs. Virginia D. Welty, *Assistant Teachers*

Mrs. Marcie E. Hankey, *President*

Mrs. A. H. Derr, *Vice-President*

Mrs. Alonzo Z. Hahn, *Secretary*  
 Mrs. Wilson E. Fisher, *Assistant Secretary*  
 Mrs. Paul A. Plunkert, *Treasurer*  
 Mrs. Emma J. Baker, Mrs. Virgie M. Null, *Assistant Treasurers*  
 Mrs. W. C. Staley, *Librarian*  
 Mrs. Edward T. Burke, *Assistant Librarian*  
 Mrs. Marcie E. Hankey, *Box Treasurer*  
 Mrs. A. H. Derr, *Assistant Box Treasurer*

*Class No. 55, Katherine M. Wiener, Mrs. John G. Traver, Teachers*  
 Mrs. Frank Suman, Mrs. C. H. Shull, Mrs. William Darner,  
 and Mrs. Ira W. Beall, *Assistant Teachers*  
 Mrs. C. Herbert Kreh, *President*  
 Mrs. John D. Hann, *Vice-President*  
 Mrs. Clarence A. Bussard, Mrs. Glenn R. Crum, *Substitutes for*  
*President and Vice-President*  
 Mrs. Clara Blackston, *Secretary*  
 Mrs. John S. Renn, Jr., Mrs. Frank J. Keefer, Jr., *Assistant*  
*Secretaries*  
 Mrs. Guy C. Roser, *Treasurer*  
 Mrs. Guy D. Hahn, Mrs. Roy Schildknecht, *Assistant Treasurers*

*Class No. 58, Martin Luther Bible Class*  
 Jesse H. Michael, *Teacher Emeritus*  
 Charles F. Seeger, Byron A. Winebrener, Louis E. Eichelberger  
 and George L. Mobley, *Teachers*  
 Earl S. Ausherman, *President*  
 E. E. Stoffer, *Vice-President*  
 Maurice A. Ramsburg, *Secretary*  
 Emmert L. Shafer, *Assistant Secretary*  
 John S. Renn, Jr., *Treasurer*  
 William H. Harrison, Alonzo W. Unglesbee, *Librarians*

*Class No. 59, Isaiah N. Loy, Teacher*  
 Clinton B. Willard, Rev. C. H. Shull, Ph.D., *Assistant Teachers*  
 Alfred W. Gaver, *President*  
 Albert A. Schroeder, *Secretary and Treasurer*  
 H. D. Baumgardner, H. K. C. Fox, Elmer E. Fritz, Clarence A.  
 Bussard, J. Clayton Rice, William E. Miller, *Directors*

TEACHERS OF CLASSES NOT ORGANIZED

Katherine Young	Mrs. C. Edward Smith
Maude Davis	Mrs. Annie R. Secrist
Mrs. M. E. Fromke	Nellie E. Blentlinger
Clara E. Zimmerman	Mrs. Beulah R. Given

Mrs. D. John Markey  
 Mrs. Clara V. Kepler  
 Katherine Seeger  
 Mrs. A. H. Harrington  
 Mrs. William Y. Anderson

Thelma Culler  
 Mrs. George B. Culler  
 Guy Blackston  
 G. Hunter Bowers

## BEGINNERS' DEPARTMENT

### *Officers*

Sadie C. Hahn, *Superintendent*  
 Mrs. Glenn O. Garber, *Assistant Superintendent*  
 Mrs. Earl E. Zeigler, *Secretary*  
 William S. Lambdin, *Treasurer*

### *Managers*

Mrs. Roy S. Schroeder  
 Mrs. W. Bartgis Storm

Mrs. Grayson E. Bowers,  
*Pianist*

### *Teachers*

Mrs. Grover L. Michael  
 Mrs. Samuel D. Crone  
 Mildred Smeltzer  
 Doris F. McCoy

Mrs. James F. Leather  
 Mrs. H. Franklin Smith  
 Mrs. Clifford S. Doll  
 Mrs. Herbert S. Hahn

### *Teachers, Nursery Class*

Mrs. Harry Rowe  
 Mrs. Harry A. Lochner  
 Grace E. Schleigh

Mrs. Harry C. Gilbert  
 Mrs. Grayson C. Abrecht  
 Mrs. George W. Wenzel

### *Mothers' Class*

Mrs. Amos John Traver, *Teacher*  
 Mrs. Roy S. Schroeder, *Assistant Teacher*  
 Mrs. Charles J. Boone, *President*  
 Mrs. Robert F. Dudrow, *Vice-President*  
 Mrs. U. S. Grant Lantz, *Secretary*  
 Mrs. Russell Fogle, *Treasurer*

## PRIMARY DEPARTMENT

### *Officers*

Mrs. C. Cyril Klein, *Superintendent*  
 Mrs. Byron A. Winebrener, *Assistant Superintendent*  
 Mrs. Edward S. Mobley, *Secretary*  
 Elwood T. Whitmore, *Treasurer*



*Managers*

Sadie V. Ogle  
Henry F. Falk

Mrs. Thirza G. Pettingall,  
*Pianist*

*Teachers*

Mrs. Roger S. Quinn  
Evelyn I. Stockman  
Mrs. William H. Cline  
Mrs. Thelma V. Harrison  
Mrs. Oliver F. Englebrecht  
Mrs. Ruth Pfeiffer  
Mrs. Earl F. Fleischman

Evelyn M. Plunkert  
Mrs. Vance A. R. Wachter  
Mrs. Clarence A. Herwig  
Bessie V. Hahn  
Miriam A. Rhoderick  
Mrs. Robert L. Smith

JUNIOR DEPARTMENT

*Officers*

Helen M. Mercer, *Superintendent*  
William D. Zimmerman, *Assistant Superintendent*  
Carlton L. Baumgardner, *Secretary*  
Samuel D. Crone, *Treasurer*

*Managers*

Alvey V. Renn

Worthington C. Staley

*Orchestra*

*Piano*

Maria E. Schroeder

*Violins*

Margaret V. Engelbrecht  
Charles Robert Stup

*Cornets*

Rodney E. Willard  
Osborne H. Fagan

*Teachers*

Katherine M. Culler  
Margaret V. Engelbrecht  
Mrs. Walter McKinney  
Leona G. Mercer  
Helen F. Mock  
Mrs. Carl L. Hildebrand  
Mrs. Ira G. Hartman  
Margaret W. Falk  
Edna R. Himbury  
Mrs. Charles E. Murray

Iona C. Alexander  
Eleanor A. Rhoderick  
Rodney E. Willard  
Martin L. Bowers  
Charles F. Bowers  
Charles S. Sanner  
Ralph A. Putman  
Mrs. E. D. Michael  
Maria E. Schroeder

## INTERMEDIATE DEPARTMENT

## Officers

Robert L. Smith, *Superintendent*  
Mrs. Laurens N. Bowers, *Assistant Superintendent*  
E. Grace Hagan, *Secretary*  
Millard M. Angleberger, *Treasurer and Librarian*

## Managers

Russell S. Feaga                                  Douglas M. Green  
Mrs. Austin McGaha, *Pianist*  
Julia Bell Hann, *Assistant Pianist*

## Teachers

Julia Bell Hann	Mrs. Louis E. Eichelberger
Mrs. Austin McGaha	Louise Foster
Margaret E. Woerner	C. Leslie Blentlinger
Anna J. Wastler	Harriett E. Engelbrecht
Mrs. C. E. Schildknecht	Merhl A. Lantz
Ira M. Wiles	Gerald R. Cline
Helen G. Crampton	Glenn E. Biehl

## CHURCH SCHOOL TEACHERS' ASSOCIATION

James H. Falk, *Chairman*  
William G. Zimmerman, *Secretary*  
Mrs. Glenn O. Garber, *Treasurer*

## PARISH EDUCATION CABINET

James H. Falk, *Chairman*  
Harriett E. Engelbrecht, *Secretary*

The Cabinet is composed of all presidents and vice-presidents of all organizations, the superintendents and assistant superintendents of all departments in the Church School, and the directors of all children's activities.



THE CHURCH SCHOOL MANAGERS IN 1938

*Standing:* Russell S. Feaga, A. Irvin Renn, Jesse W. Kolb, James H. Falk, *Superintendent*, Worthington C. Staley, Frank W. Cole, Edward P. Oden.  
*Seated:* Henry F. Falk, Merhl S. Wachter, Sadie V. Ogle, Mrs. Roy S. Schroeder, Mrs. W. Bartgis Storm, Mrs. E. E. Stoffer, Lewis W. Putman, Philip Seeger.





## WOMEN'S MISSIONARY SOCIETY

Mrs. Harry E. Carty, *President*  
Mrs. Amos John Traver, *Vice-President*  
Mrs. Louis E. Eichelberger, *Recording Secretary*  
Mrs. James R. Albin, *Corresponding Secretary*  
Mrs. A. H. Harrington, *Treasurer*  
Mrs. Glenn O. Garber, *Assistant Treasurer*  
Grace E. Zimmerman, *Magazine Secretary*  
Bessie V. Hahn, *Thank-Offering Secretary*  
Mrs. C. E. Steel, Mrs. William E. Darner, Mrs.  
Clara V. Kepler, *Visitation Secretaries*  
Mrs. C. E. Schildknecht, *Mission Study Secretary*

## GRACE M. SHEELEIGH MISSIONARY SOCIETY

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Florence G. Schroeder, *Vice-President*  
Mrs. Robert L. Smith, *Secretary*  
Mrs. Harry T. James, Jr., *Statistical Secretary*  
Sadie V. Ogle, *Treasurer*  
Mrs. Ira G. Hartman, *Magazine Secretary*  
Mrs. Bartgis Storm, *Thank-Offering Secretary*  
Anna J. Wastler, *Prayer Secretary*  
Grace L. English, *Mission Study Secretary*

## NONA M. DIEHL MISSIONARY SOCIETY

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Pauline M. Davis, *President*  
Jane E. Specht, *Vice-President*  
Helen G. Crampton, *Secretary*  
Clara M. Garber, *Treasurer*

## MITE SOCIETY

Mrs. C. E. Schildknecht, *President*  
Mrs. Grayson E. Bowers, *Secretary*  
Mrs. Glenn O. Garber, *Treasurer*

## SENIOR LUTHER LEAGUE

Harriett B. Engelbrecht, *President*  
Victor S. Palmer, *Vice-President*  
Helen F. Mock, *Recording Secretary*  
Mary E. Anderson, *Corresponding Secretary*

Henry N. Lochner, *Treasurer*  
 Helen G. Crampton, *Missionary Secretary*  
 Iona C. Alexander, *Educational Secretary*  
 Henry F. Falk, *Life Service Secretary*  
 William M. Moore, *Sustaining Membership Secretary*

### INTERMEDIATE LUTHER LEAGUE

Katherine Young, *Superintendent*  
 M. Genevieve Bruchey, *President*  
 Darlene E. Davis, *Vice-President*  
 Helen E. McKinley, *Secretary*  
 Betty Jane Bruchey, *Treasurer*  
 Margaret May, *Missionary Secretary*  
 Ruthellen Lenhart, *Educational Secretary*  
 Betty Six, *Life Service Secretary*

### JUNIOR LUTHER LEAGUE

Anna J. Wastler, *Superintendent*  
 Virginia Bowers, *President*  
 William Renn, *Vice-President*  
 Evelyn Hummer, *Secretary*  
 Alice Bowers, *Treasurer*

### LIGHT BRIGADE

Margaret W. Falk, *Superintendent*  
 Mary Anna Rhoades, *President*  
 Grayson Abrecht, *Vice-President*  
 Deborah Engelbrecht, *Secretary*  
 Eugene Zimmerman, *Treasurer*

### LITTLE LEAGUERS

Maude Davis, *Superintendent*

### ALTAR CIRCLE

Elizabeth C. Martin, *Chairman*

Mrs. William Y. Anderson	Mrs. Roy C. Schildknecht
Mrs. Clarence A. Bussard	Mrs. LeRoy L. Sowell
Mrs. Harry C. Gilbert	Mrs. Guy C. Roser
E. Grace Hagan	Mrs. Earl E. Zeigler
Mrs. Herbert S. Hahn	Clara M. Garber
Mrs. William F. Hemp	



MOTHERS' LEAGUE

Mrs. Grover L. Michael, *President*  
 Mrs. Earl F. Fleischman, *Vice-President*  
 Mrs. Grayson S. Abrecht, *Secretary*  
 Mrs. George E. Davis, *Treasurer*

KITCHEN ANGELS

Mrs. Clara H. Blackston, *Chairman*

Mrs. Guy C. Roser	Mrs. Clifford M. Yinger
Mrs. William E. Darner	Mrs. Harry T. James, Jr.
Mrs. Frank Suman	Mrs. Herbert S. Hahn
Mrs. A. H. Harrington	Mrs. Alvey V. Renn
Mrs. U. S. Grant Lantz	Mrs. John S. Renn, Jr.
Mrs. E. D. Michael	Mrs. Frank J. Keefer, Jr.
Mrs. Harry C. Gilbert	Mrs. E. E. Stoffer
Mrs. T. Clayton Dixon	Virginia H. Miller
Mrs. Robert L. Smith	Edna R. Himbury
Mrs. C. E. Schildknecht	Mary V. Butcher
Mrs. Bartgis Storm	Leona G. Mercer
Mrs. Harry E. Carty	Margaret W. Falk
Mrs. John G. Traver	G. Edwina Mobley
Mrs. Roy C. Schildknecht	Clara M. Garber
Mrs. LeRoy L. Sowell	Jesse H. Dinterman
Mrs. Earl E. Zeigler	Edward S. Mobley

MEN'S CLUB

Willard H. Markey, *President*  
 J. Harold Hooper, *Vice-President*  
 Francis J. Putman, *Secretary*  
 William M. Moore, *Treasurer*

BOARD OF DIRECTORS

Amos John Traver, D.D.	Willard H. Markey
Millard M. Angleberger	J. Harold Hooper
Clarence A. Bussard	Francis J. Putman
Merhl A. Lantz	William M. Moore
Edward Bentz	

LOCAL BENEVOLENCE COMMITTEE

William D. Zimmerman, *Chairman*

Mrs. U. S. Grant Lantz	Mrs. Frank Suman
Mrs. A. H. Harrington	Miss Sadie C. Hahn
Mrs. C. E. Schildknecht	Mrs. Clara V. Kepler
Mrs. Glenn O. Garber	

## BOY SCOUTS

F. Russell Young, *Scoutmaster**Assistants*

J. Philip Carty

William S. Lambdin

Milton A. Frank, Jr.

Carlton L. Baumgardner

## TROOP COMMITTEE

Louis E. Eichelberger, *Chairman*

William S. Lambdin

Carlton L. Baumgardner

## CUB SCOUTS

Louis E. Eichelberger, *Scoutmaster*

## APPENDIX F

### THE CONSTITUTION OF THE CONGREGATION

#### PREAMBLE

A half century having wrought many changes in the condition and needs of the congregation, the Constitution of the Evangelical Lutheran Church of Frederick, Maryland, in consequence, contains a number of provisions that have become obsolete and impracticable, and being defective in other respects, it was deemed necessary to revise the same.

Accordingly, at a congregational meeting, held on the third day of January, 1904, a committee from the congregation, namely, Rev. Charles F. Steck, Horace C. Zacharias, Aquilla R. Yeakle, J. Marshall Miller and Oliver C. Warehime, was appointed to revise and prepare a new Constitution, which was, on the 23rd day of November, 1904, submitted to a regularly and legally called meeting of the congregation and was unanimously adopted. Said Constitution was subsequently legalized according to the provisions of the Code of Public Laws of the State of Maryland by being acknowledged before a Justice of the Peace, in and for Frederick County, and filed in the office of the Clerk of the Circuit Court for Frederick County for record.

### CONSTITUTION

#### OF THE

## **Evangelical Lutheran Church**

#### OF

### FREDERICK, MARYLAND

---

#### ARTICLE I

##### THE NAME

The name of this church shall be THE EVANGELICAL LUTHERAN CHURCH of Frederick, Maryland.

#### ARTICLE II

##### DOCTRINAL POSITION AND SYNODICAL CONNECTION

This church, in accordance with the doctrinal position of the General Synod of the Evangelical Lutheran Church in the United States, and in the words thereof, receives and holds



"The Word of God as contained in the Canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice; and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine word;" and it adopts for its government and discipline this Constitution, and in cases herein not provided for, the "Formula for the Government and Discipline of the Evangelical Lutheran Church," published by the General Synod of the Evangelical Lutheran Church in the United States; and it shall always be connected with the Maryland Synod, or with a District Synod of the General Synod of the Evangelical Lutheran Church in the United States.

### ARTICLE III

#### OF MEMBERS

SEC. 1. The members of this congregation shall consist of those who have received Christian baptism in their infancy and been admitted to the communion of the church by the rite of confirmation; if not baptized in infancy, by adult baptism in connection with their public profession of Faith; by a certificate of good standing in, and honorable dismissal from, some Evangelical church, or by a public renewal of their profession of Christian Faith, and who participate as regularly as possible in the celebration of the Lord's Supper.

SEC. 2. It shall be the duty of all members of this church to lead a truly Christian life, to attend faithfully the public worship of God, to partake of the Lord's Supper whenever opportunity offers, and to contribute according to their several ability to all necessary expenditures and benevolences of the Church.

SEC. 3. It is the duty of the parents to have their children baptized in infancy, to carefully look after their religious training, and see to it that they attend regularly the catechetical class, and Sunday-school, and strive to bring them up in the nurture and admonition of the Lord.

SEC. 4. Every member is amenable to the Church Council and must appear before it when cited to do so, and submit to the discipline of the church kindly and justly administered.

### ARTICLE IV

#### OF THE PASTOR

SEC. 1. The Pastor of the Church must be a member of the Evangelical Lutheran Synod in connection with the General Synod within whose bounds this church is located, and

with which the church itself is connected. He shall receive a just and reasonable compensation for his services, which shall be paid to him in monthly installments, or more frequently, as the Church Council may direct.

SEC. 2. The principal duties of the Pastor are those prescribed in Chapter III, Section 1, of the "Formula of Government and Discipline" already referred to.

SEC. 3. Should the Pastor at any time be guilty of teaching unscriptural doctrine, or indulging in immoral practises (which may God in His mercy prevent), it shall be the duty of the Church Council to proceed against him, as prescribed in Chapter III, Section 5, of the aforesaid "Formula."

SEC. 4. It shall be the Pastor's duty to keep a correct record of all his ministerial acts, to-wit:—Of all baptisms—infant and adult; confirmations, admissions and dismissions by certificate, excommunications, and other forms of accession or loss of membership, communions, marriages, and deaths, in a book provided for that purpose, which book of record is to be furnished by the church and is to remain the property of the church and be open to its inspection. During a pastoral vacancy the book shall be kept by the Secretary of the Church Council, who shall keep the record in it until the vacancy is supplied.

SEC. 5. The Pastor shall grant "certificates of good and regular standing and honorable dismissal" to such members as apply for them for the purpose of uniting with other Evangelical Churches, but no such certificate shall be granted to any member who has not communed for two years (unless prevented by Providence) or failed to contribute within that time to the support of the Church.

## ARTICLE V

### OF THE OFFICERS OF THE CHURCH

SEC. 1. The officers of the church shall consist of the Pastor, six Elders and six Deacons, who, together, shall constitute the Church Council, and they and their successors in office shall be the legal trustees of the church, and in behalf of the congregation be a body corporate by the name, style and title of the Evangelical Lutheran Church of Frederick, Maryland.

SEC. 2. At the first election for church officers after the adoption of this Constitution the whole number of Elders and Deacons specified in Section 1 shall be elected, one-third of the Elders and one-third of the Deacons to serve until the annual election of 1905, one-third until the annual elec-

tion of 1906, and one-third until the annual election of 1907. The respective terms of office shall be determined by lot among themselves. At the regular elections after the first, two Elders and two Deacons shall be elected annually to serve three years.

SEC. 3. The Elders and Deacons elected shall be inducted into office by installation according to the order of service for that purpose found in the Liturgy published and recommended by the General Synod.

SEC. 4. Only male members of the church, who are in good and regular standing therein, and themselves entitled to vote, shall be eligible to the offices of Elder and Deacon.

SEC. 5. No member of the Church Council shall be eligible for election for more than two terms successively until one year after the expiration of his second term of office; provided, that this section shall not apply to the member holding the office of church treasurer.

SEC. 6. The duties of the Elders, Deacons and Trustees shall be those usually pertaining to those offices, as set forth in Chapter III, Section 6, of the "Formula for the Government and Discipline of the Evangelical Lutheran Church" above referred to.

## ARTICLE VI

### OF THE CHURCH COUNCIL

SEC. 1. The Church Council shall consist of the Pastor and the Deacons and Elders.

SEC. 2. The Pastor, with half the other members of the Church Council for the time being, and in the absence of the Pastor, two-thirds of the remaining members of the Council, shall constitute a quorum for the transaction of business; but no business connected with the government or discipline of the church shall be transacted without the persence of the Pastor unless he be voluntarily or unavoidably absent, or the church be vacant at the time.

SEC. 3. The Pastor shall be ex-officio President of the Church Council, and when present shall preside at all meetings.

SEC. 4. After each annual election of officers the Council shall elect from their own number a Vice-President, a Secretary and a Treasurer. The Vice-President shall preside at all meetings of the Council in the absence of the Pastor, or if the Pastor decline to preside, and shall sign all orders drawn by the Council on the Treasurer; the Secretary shall keep an accurate record of the proceedings of the Council



and congregational meetings, and, unless the Council otherwise provides, he shall receive from the Deacons the offerings of the congregation and pay them over to the Treasurer, taking his receipt therefor, and shall report the amount to the Council at each regular meeting; the Treasurer shall keep a full and accurate account of all funds received and disbursed by him, and shall report to the Council at each regular meeting.

SEC. 5. They shall also elect one of their own number, or some other member of the church, who enjoys the confidence of the church, to represent it in the conventions of Synod and Conference, whose necessary expenses, as well as those of the Pastor, shall be paid out of the church treasury.

SEC. 6. The Church Council, as trustees of the church, shall have full possession and control of the property of the church, to hold it for the use of the congregation; but they shall not be permitted to purchase, sell, lease, or mortgage, or otherwise dispose of or materially alter any real or leasehold property of the church, or borrow more than \$300.00 for any purpose, without the consent and approval of two-thirds of the voters of the church present, obtained at a congregational meeting for which the notice has been legally given.

SEC. 7. The Church Council shall hold one regular meeting each month at the church, or at such other place as may be agreed upon. Special meetings may be called by the Pastor (or when the church is vacant, by the Vice-President) at any time, and it shall be his duty to call a meeting when requested to do so in writing by two members of the Council or by ten members of the church.

SEC. 8. The Church Council shall have full power to employ such assistants, and make such rules and by-laws for conducting the interests of the church committed to their care, as may be necessary, provided they do not conflict with this Constitution.

SEC. 9. An annual meeting of the Church Council shall be held within ten days before the annual election for members of the same. At this meeting a full statement of all receipts and expenditures of the church shall be laid before the Council by the Treasurer, and audited by a committee appointed for that purpose. Said statement, when audited, shall be printed by the Council for distribution among the members of the church at the annual congregational meeting.

SEC. 10. Should a vacancy occur among the number of Elders and Deacons the remaining members of the Council

shall have power to appoint some one to fill it until the time of the next annual election for church officers, at which time some one shall be regularly elected by the congregation to fill the still unexpired portion of the term of office of the member causing the vacancy.

## ARTICLE VII

### OF ELECTIONS

SEC. 1. All congregational meetings for elections or other business must be published by the Church Council to the congregation at least two consecutive Sundays before being held. A chairman, chosen from among the members present, and the Secretary of the Church Council, shall be the officers of such meetings.

SEC. 2. At all elections only those members shall be entitled to vote who have attained the age of twenty-one years, are in full connection with the church, who submit to its government and discipline regularly administered, who have partaken of the Lord's Supper within the previous year (unless providentially prevented), and who contribute according to their ability and engagements to all its necessary expenditures.

SEC. 3. All elections for officers of the Church Council must be held by ballot, and a majority of the votes cast shall be necessary to choice.

SEC. 4. At an election for Pastor the election shall be by ballot; and it shall be necessary that the candidate receive two-thirds of the votes of all the members present qualified to vote, to constitute a choice. No voting by proxy or power of attorney shall be permitted.

SEC. 5. At an election for Elders and Deacons the Church Council shall nominate twice as many persons as are to be elected, and the congregation may nominate half as many more, and the choice shall be from the whole number thus nominated.

SEC. 6. The regular annual election for Elders and Deacons shall be held at the annual congregational meeting; and the existing officers shall continue in the discharge of their duties until their successors have been elected and duly installed.

## ARTICLE VIII

### ANNUAL CONGREGATIONAL MEETINGS

There shall be held each year, on the second Wednesday of October, at 7:30 o'clock, P. M., or within twenty days

thereafter, an annual meeting of the congregation for the transaction of the general business of the church and for the election of church officers. At such annual meetings the Church Council shall present, through its officers, a full statement of the receipts and expenditures of the church, and such other matters as pertain to its welfare; provided, that the first congregational meeting under this Constitution shall be held on the second Wednesday of January, 1905, at 7: 30 o'clock, P. M., at which time church officers shall be elected in conformity with Section 2, of Article V, of this Constitution.

[This Article was amended on December 2nd, 1931, so as to substitute in line 2 the word "January" for the word "October."]

## ARTICLE IX

### TITLE TO PROPERTY

If at any time this church should cease to exist, fail to elect officers, or change its ecclesiastical relations, contrary to the provision of this Constitution, the title to its property shall be vested in the Board of Church Extension of the General Synod of the Evangelical Lutheran Church of the United States.

## ARTICLE X

### ALTERATION OR AMENDMENT

SEC. 1. Article II of this Constitution shall never be changed or amended so long as one member is opposed to such change or amendment.

SEC. 2. This Constitution and every part of it shall be valid and be observed in this congregation, and no alteration or amendment shall be made in it except at a special congregational meeting regularly convened for the purpose and by vote of two-thirds of the legal electors present, after at least six weeks' notice of the changes proposed have been given.

STATE OF MARYLAND, FREDERICK COUNTY, 'To-WIT:

Be it remembered that on this seventh day of February, in the year of Our Lord nineteen hundred and five, personally appeared before me, the subscriber, a Justice of the Peace, in and for the county aforesaid, Rev. Charles F. Steck, Ephraim L. Boblitz, Clarence C. Carty, Henry A. Hahn, William B. Storm, William H. Keller, Oliver C. Warehime, William E. Staup, William D. Zimmerman, Lewis M. Kintz



and Cephas H. Zimmerman, constituting a majority of the Trustees of the Evangelical Lutheran Church of Frederick, in the State of Maryland, and the said Trustees, in conformity with the provisions of the Act of Assembly, entitled "An act to incorporate certain persons in every christian church or congregation in this State," assured me in the first place that the proceedings of a congregational meeting held on the 23rd day of November, 1904, for the purpose of adopting a new constitution for said church, had been duly and legally conducted, and then acknowledged the foregoing instrument of writing to be the Constitution of said church, and as such to be regarded by all and every person or persons whatever. Taken and acknowledged before.

JOHN WOOD, J. P.

APPENDIX G  
THE CONSTITUTION AND BY-LAWS OF THE  
CHURCH SCHOOL

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CONSTITUTION  
OF THE  
EVANGELICAL LUTHERAN CHURCH SCHOOL  
ASSOCIATION  
OF FREDERICK, MARYLAND

Organized by Rev. Dr. David Schaeffer,  
Sunday afternoon, Sept. 24th, 1820.

---

ARTICLE ONE

NAME

The name of this organization shall be the Evangelical Lutheran Church School Association of Frederick, Maryland.

ARTICLE TWO

OBJECT

The school shall be maintained by the Association for the purpose of:

- (a) Instructing the young and old of the congregation and community in the Word of God.
- (b) Training them in Christian Worship.
- (c) Developing them in Christian Life and Service.

ARTICLE THREE

RELATIONSHIPS

Section 1—The teaching and worship of the school shall be in harmony with the faith and practice of the United Lutheran Church in America.

Section 2—The school shall recognize the right of the pastor and church council to advise and direct in its work, its actions being subject to review and final determination by the congregation.

Section 3—The school shall be identified with the Sunday School organization of the conference and Synod of which the congregation is a member.

## ARTICLE FOUR

## DEPARTMENTS

Section 1—The school shall be divided into departments in such a manner as to insure proper grading of the pupils. Each department shall have such organization as its size and equipment require for the proper prosecution of its work. These departments shall be specified in the by-laws.

Section 2—The school shall maintain such divisions and departments as are recommended in the literature issued by the Parish and Church-School Board of the United Lutheran Church in America.

## ARTICLE FIVE

## MEMBERS

Section 1—The Association shall be composed of the Officers (both elected and appointed) and Teachers of the school.

Section 2—All Officers and ex-Officers, Teachers and ex-Teachers, entering the Association since April 1, 1919, shall, at the end of their term of office, retain membership in the Association with right and privileges of voting, providing they are enrolled as members of the school and are members in good standing of the Evangelical Lutheran Church of Frederick, Maryland.

## ARTICLE SIX

## OFFICERS AND QUALIFICATIONS

Section 1—The pastor of the Congregation shall be ex-officio President of the Association and School.

Section 2—The Officers of the School shall consist of the following: Superintendent and First and Second Assistants of the Adult Department, and a Superintendent and Assistant for each Department of the School. A Secretary and Assistant, a Treasurer and Assistant, two Librarians, and such officers to be appointed as hereinafter provided, as are required in the several departments of the school for the proper prosecution of its work, and sixteen Managers (twelve men and four women).

Section 3—All officers of this Association shall be members of the Evangelical Lutheran Church of Frederick, Maryland.

## ARTICLE SEVEN

## MEETINGS

Section 1—The Association shall meet regularly on the first Tuesday of each month from the first Tuesday in September to and including the first Tuesday in June. The



annual meeting of the Association shall be held on the first Tuesday in October of each year. Due notice of this meeting shall be given on the Sunday preceding the first Tuesday in October.

## ARTICLE EIGHT

### NOMINATION AND ELECTION OF OFFICERS

Section 1—At the June meeting of the Association, the Superintendent shall appoint and announce a nominating committee of seven (two of whom shall be women) whose duty it shall be to submit to the Association a list of nominations for the various offices to be filled, at a meeting held for that purpose on the third Sunday in September. The committee shall nominate one or more persons and the Association shall have the privilege of nominating one person in addition for each of the offices.

Section 2—To carry out the provision in Article No. 6, Section 2, which increases the number of male Managers from eight to twelve, the nominating committee shall nominate six or more men for Managers, six of whom shall be elected on October 6, 1931, as hereinafter provided.

Section 3—All Managers of the school holding office prior to the adoption of this constitution shall serve out the term of office for which they have been elected.

Section 4—At the annual meeting of the Association the election of officers by ballot shall be held, the Secretary shall have a sufficient number of ballots printed, containing the names of all persons put in nomination for the respective offices to supply the Association and no person shall be voted for, or elected to any office, whose name does not appear upon such ballot.

Section 5—The Superintendents, Assistant Superintendents of each department of the school, the Secretary and Assistant, the Treasurer and Assistant and the two Librarians shall be elected annually to serve for one year. The sixteen Managers (twelve men and four women) four of whom (three men and one woman) shall be elected each year to serve four years.

Section 6—At the election on October 6, 1931, the three male Managers receiving the highest vote shall serve 4 years, the male Manager receiving the next highest vote shall serve 3 years, the male Manager receiving the next highest vote shall serve 2 years, and the male Manager receiving the next highest vote shall serve 1 year.

Section 7—No outgoing manager shall be eligible for re-election for one year.

Section 8—Should a vacancy occur at any time during the year, an election by ballot may be held to fill such vacancy at any meeting of the Association, provided the Superintendent shall have given at least one week's notice from the desk of such election. The Officers-elect shall be installed by the Pastor on the first Sunday following the election of officers.

Section 9—The School and fiscal year of the Association shall begin with October 1st of each year.

Section 10—All appointive officers shall have the right and privilege of voting at all meetings of the Association.

## ARTICLE NINE

### DUTIES AND RIGHTS OF OFFICERS AND EXECUTIVE COMMITTEE

Section 1—It shall be the right of the President ex-officio to preside at the meetings of the Association (if he so desires), call special meetings, and have a general supervision of the school.

Section 2—The Superintendent of the Adult Department shall have general oversight and direction of the school. In carrying on his work he shall consult and cooperate with the pastor.

The Secretary shall keep a record of the doings of the School, and the business transaction of the Association at its annual or special meetings, and present a report at the annual meeting.

The Treasurer shall have charge of all money paid in, and disburse the same according to the direction of the Association, and shall submit a report at the annual meeting of the Association.

The Librarians shall have charge of the Books of the Library, and be governed by rules adopted by the Association.

Section 3—It shall be the duty of the Managers to attend the School regularly; to assist the Superintendent in keeping order; to ascertain what teachers and scholars may be absent; to aid in securing supplies for absent teachers and vacant classes; to assist in teaching when the classes cannot be otherwise supplied; to endeavor to ascertain the cause of absence on the part of teachers and scholars and give all important information on this subject to the President and Superintendent.

Section 4—The Executive Committee shall be composed of the Pastor, Superintendents and Assistant Superintendents of each Department, Secretary, Treasurer, and Managers. This Committee shall make all appointments for the

proper conducting of the work of the School and shall have general supervision over all its activities. All appointments made by this Committee must be confirmed by the Society at its next regular monthly meeting.

## ARTICLE TEN

### AMENDMENTS

This Constitution can only be amended or altered by a proposition offered in writing at a regular monthly meeting, laid over until the next monthly meeting and adopted by two-thirds of the members present.

## BY-LAWS

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## ARTICLE ONE

### MEMBERSHIP AND DUTIES OF SCHOLARS

Section 1—Any person desirous to become a member of the Evangelical Lutheran Church School shall signify such intention, in writing, by signing a membership card, whereupon they shall be enrolled as a member.

Section 2—Any scholars who shall absent themselves for a period of four consecutive Sundays, his or her absence shall be investigated by the teacher to ascertain the cause of such absence, if the reason given is unsatisfactory, the same shall be reported to the class committee for further investigation and action.

Section 3—Every scholar shall be regular and punctual in attendance; be diligent in the studying of the lesson; give respectful attention to the instructions of the teachers; maintain good behavior, and obey all the regulations of the school.

Section 4—Any scholar who is absent six months during the current year shall be reported to the Executive Committee who, after investigation, shall have the power to remove or retain said member upon the Roll.

## ARTICLE TWO

### QUALIFICATIONS AND DUTIES OF TEACHERS

Section 1—All Teachers of this Association shall be members of the Evangelical Lutheran Church of Frederick, Maryland.

Section 2—It shall be the duty of Teachers to attend the school regularly; to take charge of their classes at or before the appointed hour; to qualify themselves by previous and prayerful study of the lesson; to give instruction adapted to



the capacities of the pupils, and in a manner calculated to hold their attention; to note carefully the absentees, and visit the negligent at their homes; also to gather into the School such children and youth as are not attendants at any Church School. In case of the contemplated absence from home by any teacher, notice of such absence shall be given to the Superintendent of Executive Committee.

Section 3—All Teachers shall be publicly inducted into their office.

### ARTICLE THREE

#### DEPARTMENTS AND TRANSFERS

Section 1—The School shall be divided into the following departments: Beginners, Primary, Junior, Intermediate-Senior, and Adult.

Section 2—All transfers from the various departments shall be made on the last Sunday in September of each year.

### ARTICLE FOUR

#### RULES GOVERNING THE LIBRARY

1st. To obtain a book from this Library, you must be a member of the Evangelical Lutheran Church of Frederick, Maryland.

2nd. A member can secure but one book at a time, and must secure it in person, from the Librarians.

3rd. A member will be allowed one week in which to read the book and must return it the Sunday following its removal from the Library, in as good a condition as when taken.

4th. No member having a book in his or her possession can secure another without first returning the book in their possession, paying fines that have accrued or paying for the cost of the book.

5th. After the first week a fine of five cents per week will be charged for each additional week that the book is kept from the Library, and at the expiration of the fourth week a bill will be sent for the actual cost of the book and will be due when received.

### ARTICLE FIVE

#### ANNIVERSARY AND SESSION OF THE SCHOOL

Section 1—The Anniversary of the School shall be held on the first Sunday in October of each year, in the morning.

Section 2—Sessions of this school shall be held each Sunday morning at 9:45.

## ARTICLE SIX

## AMENDMENTS

Section 1—Changes in these by-laws or additions to them not in conflict with the constitution may be made by a two-thirds vote at any regular meeting, providing notice thereof has been given at the preceding regular monthly meeting.

## APPENDIX H

### MEMORIALS IN USE IN 1938

The following list includes only the memorials that are marked and are in use in the bicentennial year. In the course of two centuries many of the memorials presented to the church at one time or another have gone out of use and in some cases even the record of them has been blotted out. There is a higher record in which no gift of love is ever lost.—A. J. T.

ALTAR—In memory of the pastors of the church.

REREDOS—In memory of David M. Brengle, Died 1904.

ALTAR CROSS—In memory of Rebecca M. Zacharias, 1891-1899, by H. C. and Tempie Zacharias.

ALTAR VASES—In memory of Michael Engelbrecht, 1792-1886.

OFFERING PLATES—In memory of Benjamin H. Blackston, Died 1888.

MISSAL STAND—Presented by Julia A. Marsh.

ALTAR SERVICE BOOK—In memory of Annie Elizabeth Knock by her son, Lewis H. Knock.

PRAYER BENCH—In memory of Harry E. Carty by Clarence and Philip Carty.

PRAYER BENCH—Gift of Church School Class, Edward S. Mobley, Teacher.

LECTERN—Gift of Lewis Birely.

HYMN BOARDS—In memory of Annie Virginia Groshon, Died 1913.

OFFERING SHELF—Gift of Confirmation Classes of 1935 and 1936.

BAPTISMAL FONT—In memory of Callie E. Loats, Died 1875.

PULPIT BIBLE—In memory of John W. Falk, 1873-1932, by his wife and children.

LECTERN BIBLE—In memory of Calvin Ezra Schildknecht by his wife and son.

CANDELABRA—In memory of Mr. and Mrs. Oliver C. Warehime by their daughter, Dorothy Warehime Lewis.

CHANCEL COMMON SERVICE BOOKS—

In memory of C. Roger and Edgar C. Falk by their parents, Mr. and Mrs. John W. Falk.

In memory of Mr. and Mrs. August Mehrling.

In memory of Rachael Olivia Waters by her daughters, Maggie, S. Kate and Mary M. Waters.

In memory of deceased members by Ladies' Bible Class No. 55.

CHARITY BOXES—

In honor of William D. Zimmerman, Chairman, by the Local Benevolence Committee.



In memory of Dr. Henry Raabe and Mrs. Augusta Ulrich by  
Sophia Raabe.

Gift of Mr. and Mrs. John S. Renn.

PRIVATE COMMUNION SET—In memory of Rachael Olivia Waters by  
her daughters, Maggie, S. Kate, and Mary M. Waters.

CHANCEL CHAIR FROM OLD CHURCH—Gift of George Hane.

MEMORIAL WINDOWS IN THE CHURCH—

John Loats, Founder of the Loats Female Orphan Asylum, 1814-  
1879.

George S. Groshon, 1815-1908.

Mary Groshon, 1811-1890.

Ann Rebecca Zacharias, 1839-1908.

Elizabeth Ann Miller, 1839-1883.

Hiram I. Grove and Annie Straeffer Grove by their daughter  
Florence Grove Lambert.

George Henry Zimmerman, 1850-1932.

Florence Frazier Zimmerman, 1851-1911.

Rev. George Diehl, D.D., Pastor, 1851-1887.

Rev. David Frederick Schaeffer by his grandson, George Fred-  
erick Hane.

Mary V. Markey by her sister, Edith Markey.

Ann M. Engelbrecht, 1810-1866.

Philip Melancthon Engelbrecht, 1831-1878, and Salina Virginia  
Engelbrecht, 1833-1883, by their son, Jacob L. Engelbrecht.

Henry Hahn, 1852-1933.

Anna Mary Hahn, 1851-1932.

SUN DIAL, in the yard—Gift of the Confirmation Class of 1934.

STOLES—

In memory of Ruth M. Snouffer, by her husband and children.

In memory of Calvin Ezra Schildknecht, by his wife and son.

#### CHURCH SCHOOL BUILDING

WINDOW—In memory of John H. Rigney, Died 1892.

DESK BIBLE, Adult Department—Gift of Mrs. Sarah C. Biehl and  
Miss Clara M. Miller.

TABLETS TO SOLDIERS who died in France during the Great War—

Corp. Byron A. Akers

Musician M. W. Bennett

Private Benjamin F. Eyler

Private George S. Morningstar

TABLET MEMORIAL to Rev. David Frederick Schaeffer, D.D.

THE BEQUEST OF FLORENCE GROVE LAMBERT, Died in 1937, is grate-  
fully recorded—\$3000 and her late home.



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